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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1857.

The last Month of the Year.

WITH the close of the present month, we sum up the issues of the year. In many respects it has been a good year, and yet we have neither made up the leeway of the past, nor reached the mark which we prescribed, as the aim and issue of the current year. The sum of \$60,000, we named as the least sum, which would meet our liabilities, and carry on our operations. How far we are short of this result, may be seen from the receipts and acknowledgments in the present Number.

It is in the hope of stirring up our friends to do all they can for us, in the brief month which yet remains, that we make this last call, and warm appeal. There may be funds on hand for us, which have not yet been sent. Let these be promptly forwarded.

There may be parishes which intend to send a contribution before the year shall end. If so, it must be done speedily, as we close the year with October 1st.

There may be individuals who have it in their hearts to aid our cause; if so, let them say to themselves in the words of a benevolent and noble woman, who has gone to her rest, "Quick, quick, before my heart grows cold."

There may be Sunday-schools which have their offerings to distribute—the gathering of the year ; if so, we ask our part and share in the kind and general distribution.

We ask, then, earnestly of every Rector, every parish, every individual friend and helper of our cause, to aid us promptly, and as God has put it in their hearts. We have made no spasmodic efforts, no fitful and renewed appeals for aid. The gain which we have had is natural, steady, healthy, from a regularly growing interest in our cause. The little rills are multiplied ; the streams that run among the mountains and hills, come to us more and more, from far and near. The freighted tide, which bears the burden of bounty and blessing for our beloved Church, now waking up in some degree to her duty and privilege, is to us “ as the noble river which makes glad the city of our God.”

As, then, with our ever-spreading country, the Zion of our love “ is lengthening her cords and strengthening her stakes,” as we look upon her sure and steady progress, and contemplate alike the promises of our God and the dawning visions of our opening future, we may say with the Prophet, “ Look upon Zion, the city of our solemnities ; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down ; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord shall be unto us a place of broad rivers, and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby, for the Lord is our judge, the Lord is our lawgiver, the Lord is our king, He will save us.”

Oregon.

Letter from Rev. John Sellwood.

THE following letter from this faithful missionary, shows that his sufferings are by no means at an end, and that he has watched, and labored at his post, in great “ weakness, as well as in fear

and trembling." It will be matter of great regret to the friends of the Mission, as well as to the parish and the Missionary Bishop that he cannot take the charge of the Church in Portland ; but whatever may be the will of God concerning him, we are assured that his strength will be to the utmost exerted in his Master's service, and that even his weakness and inability will be for a testimony, that shall turn to the profit of the cause to which he is devoted.

"They also serve,
Who only stand and wait."

The large sum which the little flock in Portland has given in six months for Domestic and Foreign Missions, shows what might be done by all our parishes, if they had the will. It is a lesson to many a Missionary Station, which, with wealth and resources at command, not only retains the Missionary stipend as long as it may, but does nothing for the cause. It also "may provoke to love and good works" many a large and wealthy parish at the East, when they see acknowledged about \$200, for the cause of Missions, from the infant and struggling church at Portland, in Oregon. "Go, and do thou like wise."

PORTLAND, OREGON TERRITORY, *July 6th, 1857.*

REV. AND DEAR BROTHER :

I have the pleasure of informing the Committee, that since making my last report, our church has been opened, at least once every Sunday, for Divine worship ; but I have often found it hard work to officiate. During the early part of the year, I not only suffered from my wound and from my head, but I was also in very feeble health, and had very little strength of body—only able to walk slowly a short distance. I can now say, that Divine Providence has restored me to a degree of bodily health, and some measure of strength, so that I am able to walk about with comparative ease. For a long season I suffered so much from dizziness in my head, that I had to steady myself at every step like a drunken man ; now I am able to walk with a more steady step, the dizziness having in some considerable degree passed away.

I am now in some degree recovered from the severe injuries I received in my head ; but so long a period of time having elapsed since I received

them, I scarcely entertain the expectation of ever becoming as before ; I am yet far from a full recovery. I have suffered greatly from the intense state of excitement my brain has been thrown into, from any mere trifling occurrence, and, although now considerably improved, yet a trifle will still affect my brain ; I can bear very little mental action. I have also suffered greatly from an oppressive sense of weight on the brain, causing me to feel a great deal of pain in the head, and taking away from me almost all energy of mind or body.

I am now able to say that my wound near my heart is healed in a considerable degree ; it ceased discharging about the latter part of March. Sometime afterwards suppuration commenced again, and it has continued occasionally to discharge a little. For a long season, up to the month of March, the suppuration was very great, which consequently kept me quite feeble. I also suffered a great deal of pain ; for sometime past I have felt comparatively but little pain ; still, however, the wound reminds me that all is not as before.

Oregon is proverbial for rain in the winter season ; last winter it certainly sustained its reputation in that respect ; old settlers have informed me, that it was the most rainy one they ever experienced. That it was an unusually rainy winter even for Oregon, I would hope, for it seemed to be rain, and nothing but rain, and even when not actually raining, the sky was almost always obscured by clouds, ready to rain at any moment. The rain, however, was often not very heavy ; still it was unpleasant to have the air so constantly saturated with vapor, and to be prevented from beholding the pleasant face of the luminary of the day.

The God of nature and of providence has wisely ordered that every climate shall have its peculiar advantages and disadvantages ; man may travel from one part of our globe to another, but nowhere will he find a perfect paradise. Sin has entered our world ; it is now a fallen one, and man must seek a renewal of his nature, a restoration to the favor and image of God, that when his travels on earth are ended, and he proceeds on that long journey whence no traveller returns, he may enter the paradise of God, where sin, and sorrow, and suffering are unknown ; where "there shall be no more curse, and there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light."

I said that every climate has its peculiar advantages and disadvantages ; we found it so during the past winter. While east of the Rocky mountains the winter was a very severe one, we suffered but little from cold. It is true we had snow on the ground in January, and of an unusual depth and continuance, almost two feet deep, and remained some three weeks ; still, however, with the exception of a very few days, the snow was not frozen sufficiently hard to bear a sleigh on it. It was only just cold enough

not to thaw all away before more snow would fall, and keep it about the same depth. Could the sun have shone on it, it would soon have passed away. The weight of the snow on the roofs of houses crushed in several, and completely demolished them.

I have been told, that generally in the month of February there is pleasant weather, the rains cease, the clouds pass away, and the sun shines; and in March the rain falls again in considerable quantities. This past winter, however, we had no dry weather in February; our rainy season commenced in the latter part of November, and continued to the beginning of April, and during the whole of that period, with very few exceptions, the face of the sky was obscured.

Our bishop arrived here on the Thursday before Easter; up to that time, I had endeavored to hold, with the occasional assistance of the deacon, Rev. Mr. Daly, who resides some miles distant, a service in the Church every Sunday morning. It had been my wish, if possible, although scarcely able to do so, to remain here and keep the Church open till his arrival, and Providence gratified me. His arrival, however, made my head far worse than before. On Good Friday he had to supply my place in Church; that night I suffered most severely; the action on the brain was so intense, it seemed the nearest approach to brain fever that I have yet had. On Easter eve I had to remain on my bed all day, and could not enjoy the pleasure of being with the Bishop, who was superintending the hanging of our new church-bell, the kind gift of friends in New-York. On Easter day I was so far recovered as to be able to go to Church, but took no part whatever in the services. The Bishop, with the assistance of the deacon, preached both in the forenoon and afternoon, and also administered the Sacrament of the Lord's Supper. The congregation, in the morning, was a much larger one than I had ever before seen in the church.

On the following Sunday, having, in the meanwhile, recovered from the intense state of excitement my brain had been thrown into, in consequence of the Bishop's arrival, I attempted to preach twice; I found, however, that it was too much for me—it brought on a terrible attack of the brain, and I suffered greatly for the next two days. After the Bishop's arrival, I learned that it was his wish for me (if able) to have charge of the Church here; the vestry also desired it, and were willing for me to go away from Portland and spend the whole of the summer months in some rural retreat, where I might be able to avoid, in a great degree, all occasions of excitement of the brain, if I thought there was a prospect of being able, afterwards, to return and take charge of the Church, and would be willing to do so. I did not feel able to give them any encouragement, being unable, up to that time, to fulfill the duties of the ministry, and looking upon myself as having received such severe injuries as would probably disqualify me from ever being able properly to undertake the charge of a Church. I am able to render some assistance to a rector; but with my

intellect enfeebled, and the merest trifling occurrence liable to affect my brain, I do not feel able to bear the heavy burden of having charge of a congregation.

Seeing no prospect of a complete recovery, at least for a long time to come, the Bishop and the vestry, after being repeatedly urged by me, consented to have a vestry meeting held, for the purpose of calling a clergyman for the Church here ; one from Maryland has been called ; should he accept, I presume the balance of his salary, beyond what the vestry have pledged him, together with his outfit, will be furnished by the Churches in Maryland. I hope he will accept ; should Providence see fit to make this my place of residence, I hope to be able to render him considerable assistance.

In order to relieve me from a burden which I felt too heavy to be borne, the having charge of a congregation, and yet being able to do very little, the vestry, wishing me to remain in Portland, passed a resolution, requesting me to look upon myself merely as a resident of Portland, my mind requiring repose, to give it all that repose which I needed ; if I felt able to do anything for them as a clergyman, they would gladly accept of it ; if not, they would not expect it. I have consequently remained in Portland, instead of going somewhere else to seek repose. I am now able to say, that on the whole my head is a great deal better than it was last winter.

When the Bishop is in Portland, our Church is open twice for Divine worship ; for the last few Sundays he has been absent, and I have only had it open in the morning. Since Easter, I have dispensed with the deacon's assistance, that he might go to other places in the country.

Being unable to do but little, it cannot be expected that the Church would make much progress ; our congregations, however, are larger than at the time of making my last report, and the weekly collection for Domestic Missions is also larger. A rapid increase, however, to the size of our congregation, cannot be expected, even under the charge of a clergyman who is in health and strength. Our church edifice is located in the lower part of the city, where, as yet, there are but few houses. The present location of our Church will, at some future time, be found to be a very eligible spot, but at present it is not exactly such. The upper and older portion of the city is much more thickly settled, and has in it the Congregational and Methodist meeting-houses. In order for the Episcopal Church to go ahead in Portland with any degree of rapidity and success, under the blessing of God, it is necessary either to have two parish churches, or a chapel in connection with the present church, located, say a mile distant. It is altogether in vain to expect the people who reside in the upper part of the city, having no attachment to the Episcopal Church, although a few of them, many years ago, might have attended the services of our Church, to come such a distance to our present church. The Church

must be carried to them, and placed right down in their midst, if we would accomplish our duty as a Missionary Church, and induce those who seldom or never attend Divine worship, to frequent the House of the Lord.

Should we have thus two churches here, each open for Divine worship, at least once every Sunday, I look forward to the time, as not being far distant, when each will have a regular congregation, able to support its own clergyman. Portland is now enjoying a season of temporal prosperity (happy should I be if I could also add, spiritual); real estate has doubled in value within the last twelve months—every house is occupied, and more wanted. It is expected that about a hundred houses will be erected this season.

It is very probable that Portland will become a city of considerable commercial importance. It has advantages for that purpose, being situated at the head of ship navigation, on the Willamette river, a few miles above its junction with the Columbia; it is highly desirable, therefore, that our Church should obtain as strong a foothold here as possible.

During the past half-year, I have collected for Domestic Missions one hundred and thirteen dollars and fifty cents, and for Foreign Missions (the African), including my own subscription, eighty-six dollars and fifty cents.

Your friend and brother,

JOHN SELLWOOD.

Another Parish Self-supporting.

GETHSEMANE CHURCH, MINNEAPOLIS, MINNESOTA.

The following resolutions tell their own gratifying story. For what has been done, and the flourishing state of this new and vigorous parish, we refer to the closing report of the missionary, in this Number. We are sorry to lose such labourers from our list, and such parishes from our field; but every such instance is a new witness to the importance of our work and its happy and wide-spread issues. The parishes once aided, now grown strong, will form a numerous and powerful phalanx, which will not only speak a good word for us, but also aid us by their grateful sympathy and liberal bounty.

To the Secretary of the Board of Domestic Missions of the Protestant Episcopal Church:

DEAR SIR:—The undersigned were appointed a Committee, with instructions to communicate to the Board of Domestic Missions the fol-

lowing Resolution of the Wardens and Vestry of the Church of Gethsemane, in Minneapolis, passed July 11th, A. D., 1857:

"*Resolved*, That, being deeply sensible of the important aid received by this parish from the Board of Domestic Missions during the past year, and rejoicing in the fact that we are now able to dispense with a continuance of that aid, we tender our sincere thanks to the Board for their timely help, and our heartiest wishes for their future prosperity and efficiency; and that we will cherish a sense of the corresponding obligation now resting upon us, to aid the Board in extending to other needy and destitute parishes similar favor.

Most truly and respectfully,

H. T. NELLES, }
A. E. AMES, } *Committee.*

Minneapolis, M. T., July 13, 1857.

Convocation of Northern Indiana,

AT LA PORTE, AUGUST 5TH AND 6TH, 1857.

THE Convocation of Northern Indiana met in St. Paul's Church, La Porte, Wednesday morning, August 5th, 1857, at 10½ o'clock. There were present, of the clergy, besides the Bishop of the Diocese, the Rev. Messrs. Bingham (of Lima), Birdsall (of Mishawaka), Gregory (of La Porte), Hudson (of Delphi), and Large (temporarily officiating at Fort. Wayne); together with two candidates for Holy Orders—Messrs Githens and Trewartha.

Prayers were said by the Rev. A. J. M. Hudson and the Rev. Albert Bingham, and the Bishop delivered an Ordination Sermon—the Rev. C. A. Bruce, of Michigan City, who had been appointed to preach, being absent on account of the sickness and death of his venerable father, the Rev. Nathaniel F. Bruce, M. D., who departed this life at Dexter, Michigan, after a most painful illness, August 1st, 1857. The sermon ended, the Rev. Mr. Gregory presented Mr. William Lewis Githens to the Bishop, to be ordained to the Holy Order of Deacons. The candidate having been ordained, the Bishop proceeded with the Office for the Ministration of the Lord's Supper, assisted in the distribution of the consecrated elements by the Rev. Mr. Gregory. In the afternoon, the Missionary at La Porte married a couple, and the Convocation held a business session in the Vestry-room of the Church; and in the evening the Church was again opened for Divine Service, prayers being read by the Rev. Joseph S. Large, late Missionary to California, assisted in the Lessons by the newly ordained Deacon, the Rev. Mr. Githens. The Rev. Mr. Gregory baptized two adults, and the Rev. Mr. Bingham preached.

Thursday, August 6.—After Morning Service, said by Rev. Messrs. Bingham and Birdsall, a sermon by the Rev. Mr. Large, and the Confirmation Preface, by the Rector of the parish, the Bishop confirmed five persons—this being the second Confirmation held in the parish within a few months. At 4 P. M., the Bishop, by special request, in company with the Rev. Mr. Gregory, visited an aged sick person, and ministered to him the Office for the Communion of the Sick, the remaining members of the Convocation meanwhile holding a business session.

In the evening, the Rev. C. A. Bruce, who had arrived during the Morning Service from the recent burial of his father, read prayers, assisted in the Lessons by the Rev. Mr. Birdsall. A sermon was preached by the Rev. Mr. Hudson, and the Bishop delivered an address to the Clergy and congregation.

Thus closed the Services and Session of the Convocation of Northern Indiana, held in St. Paul's Church, La Porte, August 5th and 6th, 1857. These Services were both numerous and impressive; and it is trusted that the words fitly spoken, and the acts solemnly performed in the name of the Lord Jesus, may prove fruitful of good works, which are, by the faith of Jesus Christ, unto the praise and glory of God, in them that heard and witnessed them—in both clergy and people. Seldom, if ever before, have so many, and such a variety of the Church's Holy Offices been celebrated in so short a period, in this part of a Diocese, nearly the whole of which is, in truth, *Missionary* ground, needing much and patient labour, and the most assiduous fostering care. The obstacles which the Church has had to contend with in all this region of country, have been hitherto, and are still, many and mighty, and the labourers few, and these evidently scattered; and, consequently, the growth of the Church has been slow. But, nevertheless, visible progress has been made, and is making; new points of access have been reached and occupied, and various tokens of encouragement have been vouchsafed by the Great Head of the Church, for which we have reason to thank God and take courage.

The Missionary work of the Church, in Northern Indiana, was the chief topic of discussion in the business meetings of the Convocation; and words were spoken and plans suggested, which, it is hoped, may in time lead to an itinerant Mission of one or more clergymen in, and through, the northern part of the Diocese. That there is great need of this, no one doubted. Each and all could only say, "My leanness, my leanness!" The men and the means, to sustain such a Mission, are both wanted. But how shall these be supplied, and when? Doubtless, when there shall have been first, on the part of all Christian people, the offering of themselves, their souls and bodies, to be a reasonable, holy, and living sacrifice unto God. Who, then, is ready *now* to make this offering? and who will go for the Church, and for Christ, and for the love of the souls redeemed by Him, to this work of the Lord, in the extension of His Kingdom on the earth—of righteousness, and peace, and good-will among men?

Nebraska.

*Bishop Lee's Visitation.*FLORENCE, NEBRASKA T., *Aug. 6, 1857.*

DEAR BROTHER :—In June, I held the first service of our Church ever held in Florence. I have since organized a parish, St. James'. Sunday, July 26, Bishop Lee preached, and confirmed one. He preached at Omaha in the morning, and confirmed two; here, in the afternoon. The one here was the third person confirmed in the territory.

Last Saturday, I was in Omaha. At 6 P. M., the Bishop laid the corner-stone of Trinity Church, with the usual ceremonies, and delivered an address, impressive in manner, and strong and pointed with living truth. The Bishop has visited several places in the territory, and finds prospects for the Church highly encouraging. I write now in haste, and merely to say that my post-office, for the SPIRIT OF MISSIONS and any communications, is in Florence, Nebraska Territory.

Most respectfully and truly your Br. in Christ Jesus,

E. ADAMS.

 Maine.
Calais—Rev. G. W. Durell.

It gives me much pleasure to be able to state that, since the last report, our Church has been opened as a Free Church. For some time, this has seemed to me a very desirable change. Most of the people of my charge are poor; many of them were brought up in the Church of England, where the seats were free, practically, and we found great difficulty in inducing such to attend Church with any degree of regularity, for they felt that they *could not* pay the rent of the pews, and if they occupied them without doing so that they were unwelcome intruders. There was no good reason, certainly, for this feeling; still it prevailed, and could not be overcome.

At the last Easter meeting it was unanimously voted to make this important change, and thus far it has been attended with the happiest results. The congregations are larger; a better spirit, and an increased interest in the great object for which all Church work is done, are manifest.

We have a new encouragement. The current of emigration westward is less strong than it has appeared for the last two years, and when this continual drain upon our means, and upon the best of our population, shall cease, we may reasonably hope not only to sustain ourselves, but also cheerfully to assist others.

Georgia.

Athens—Rev. Dr. Henderson.

HAVING been called by business of a temporal nature to Rock Island City, Illinois, I supplied the services of the Church there for the last month. Rev. Mr. Goodale, the faithful Missionary, having resigned, it is now vacant. The place is one of great importance, claiming, as it does, a population of ten thousand, while the whole country adjacent is thickly settled. Rock Island and Moline, two and a-half miles distant, on the Mississippi, with their great natural advantages for manufacturing purposes—with coal, water power, and vicinity to the markets of both St. Louis and Chicago—will probably soon form one great city, and yet our Church is comparatively depressed, without even a house of God for worship. During my sojourn there, I visited about forty families and individuals, and endeavored to stir them up to “love and good works.” I was earnestly solicited to consent to take permanent charge of the parish, but felt that I could not yet leave my present position, without detriment to the interests of the Church. A letter was addressed to me, during my absence, by some twenty-five of the pupils of our Night School, expressive of their grateful sense of my interest in their welfare, and of their earnest desire for my speedy return. Nine months since, many of these were unable to read.

By the recent ordination, by Bishop Elliott, of Rev. Mr. Coley, to whom I have referred as pursuing his studies under my direction, I shall be deprived of valuable assistance. Mr. C. will officiate at a neighboring Missionary station, by the appointment of the Bishop, under my guidance. He enters upon his work with promise, under God’s blessing, of great efficiency.

Alabama.*Jacksonville—Rev. Thomas A. Morris, Rector.*

THIS parish was organized by the lamented Rev. D. D. Flower, first Rector, who received Missionary aid from October 25th, 1847, to Easter, 1851. The parish was without the regular services of a minister from that time until the 20th of July, 1855, when the Rev. L. R. Staudenmayer was appointed, and took charge for one year. Your present Missionary entered upon his duties, under your appointment, the 1st of December, 1856. He found here a new and beautiful Church edifice, ready for consecration. It is built according to Upjohn’s published plan, and is much admired for its harmonious order, convenient arrangements, and unpre-

tending beauty. It has a nave, chancel, tower, and spire, and all that the Church requires. The windows are of enamelled glass, and the work of Messrs. Sharp & Steel, of New-York, who executed them in fine taste and at a very small cost. The eastern triplet is simple and chaste. The base is a memorial to the late Rev. D. D. Flower, first Rector of the parish. The centre lancet has the pelican, the lamb, and the dove. The southern lancet, a simple cross; and the northern, the chalice—each surrounded by a beautiful border.

What was most encouraging, a zealous and devoted band of Churchmen were found here, regularly attending lay-reading by the Senior Warden. The Sunday-school was in a flourishing condition, and, having a good library and earnest-minded teachers, promises much good. The Church we believe to be steadily gaining in strength and influence, and have reason for much encouragement. Yet there is work to be done; but by His blessing, without which all our desires and labors are nothing worth, we hope to attain what all most earnestly desire, and yet “dwell together in unity of spirit and in the bond of peace.” May we all, daily, become more deeply sensible of the grandeur of this work, to which as Christians we are called, of the uncertainty of this life, and, in the strength of God, resolve that we will work more earnestly for Him that hath so loved us. Then it may not only prove a blessing to us, but may be the means of influencing many around us to “go and do likewise.”

Mississippi.

Holmes County—Rev B. Halsted, Missionary.

IN a rural parish, the stated services of the Church are much more liable to interruption from inclement weather and bad roads, than in those established in cities and towns. Such, at least, is the case here, where the few families comprising the congregation reside at a distance of from one to ten miles from the Church; consequently, during the past winter and spring, there were several Sundays on which no religious exercises could be held in our little sanctuary.

Since the opening of spring, I have had an afternoon service in the Church, once in two weeks, for the servants, at which the attendance has, in general, been encouraging; and once in four weeks I catechise and address a number of the children and adult servants of one of the plantations, several of the former having been baptized during the past year, and being now under regular religious instruction by members of the family.

Since my last report, this parish has sustained a severe loss in the death of one of its most active and efficient members. He had for some

weeks previous to his sickness been earnestly endeavoring to lead a Christian life, and on his death-bed received the Sacrament of Baptism. He died, calmly and peacefully, on Christmas Eve, and the Festival Services of the next day were followed by the Office for the Burial of the Dead, as we committed his body to the earth, in the comforting hope of a joyful resurrection to eternal life.

Tennessee.

Chattanooga—Rev. J. Sandels.

I HAVE little of interest to report in reference to my parish. During the year now past, there have been added to the communion six members; nine have removed from the parish, leaving our present number fifteen less than the number last reported.

Our congregations steadily and constantly increase, and the parish never was in a more promising condition than at present. About four thousand five hundred dollars have been subscribed here, and collected elsewhere, towards the erection of a Church, which we hope to build and roof this summer.

Indiana.

La Porte—Rev. Almon Gregory, Missionary.

I HAVE now been nine months at this station; have officiated twice on Sundays, catechised the children almost every Lord's-day, and held four services a week during Lent, until Holy Week, when there were eight; also, a morning service on most of the Holy Days. The attendance upon these services, on the whole, has not been discouraging, though it ought to have been much larger.

The Ladies' Church Aid Society, of this parish, has contributed not a little to its support, during the past year, acting upon the principle that they who are helped should do all they can to help themselves.

One reason why this station has so long needed Missionary aid, has arisen from removals—the tide of emigration ever flowing westward. Could the parish have retained those from time to time gathered in, it would now be strong; whereas, it is, in reality, weak.

Then there are those who stand aloof from the Church, from utter indifference to its Divine founder, its holy doctrines and blessed privileges; while the multitude, "tossed to and fro, and carried about with every

wind of doctrine, by the sleight of men, and cunning craftiness of those who lie in wait to deceive"—however diverse from each other, and discordant—are at agreement in their hostility to the Church. Its growth, therefore, in the face of such active opposition, of secret and open infidelity, and of wide-spread indifference, must needs be slow, and depend mainly upon the faithful training of the young in the nurture and admonition of the Lord.

At the date of my last report, I had visited and held service at Plymouth, Marshall County, Indiana, once. Since then I have visited that place twelve times, holding service on week days eleven times. The attendance at the last visit was between fifty and sixty persons.

No parish has yet been organized. Several families and individuals seem pleased with having the services of the Church, to which hitherto, for the most part, they have been entire strangers. A very desirable lot has been offered for a Church, provided eight hundred dollars can be raised, to place a temporary chapel upon it. The lot is now worth five hundred dollars. Could the eight hundred be secured at once, and a chapel built, I have no doubt that the result would be the organization of a parish in a village numbering a population of fifteen hundred souls, and which, from its location, seems destined to a steady increase. Who will help to plant one more outpost of the Church Militant?

Connersville—Rev. James W. Stewart.

The spiritual condition of the parish is hopeful. The little flock of which it is composed is growing in grace, and becoming more and more attached to the Church and to its devout and scriptural ways. Peace and harmony prevail among them, and it would be difficult to find a more united and earnest-minded people. Past trials, joined to the labor of love in which they are engaged, in building a house to be consecrated to the honor and glory of God, serve to bind them together, as a congregation, in the bonds of the Gospel and in devotedness to the service of their Lord. As a consequence, religion, as seen through the Church, commands the respect of all, and the influence of the Church itself in the community steadily increases.

Though we were unhappily delayed for some time in our building operations by the misfortunes which came upon us during the past winter, we are now going on with the work satisfactorily, and the exterior of the Church will be finished, complete, by the first of October. We might proceed more rapidly, but we are determined to avoid debt, and so go on only as we have the means.

Illinois.

Warsaw—Rev. L. N. Freeman.

WHEN I entered upon my duties as missionary, the 1st of October last, I found that the parish had been without a rector for nearly fifteen months, and the Church had not been opened for divine service, but a few times, during that period.

As a consequence, every parochial interest had greatly suffered.

The Sunday-school had been given up ; the service of Lay-reading was not performed ; the love of the little band of Episcopalians for the ways of our Zion had waxed cold, and their desire to promote her interests had become weak and inefficient ; and few persons, therefore, were found ready to attend upon the ordinances of the Gospel in the Church. But in a short time, the aspect of things began to change. A Sunday-school was immediately organized, and forty scholars and six teachers were gathered into it. The attendance upon the services of the Church rapidly increased, until the congregation filled it to overflowing, and it has continued thus, to the present time. In consequence of the want of room to accommodate the congregation, the vestry resolved to make an effort to build a larger Church, in a more central position than the present one occupied, and, with this in view, they circulated a paper and obtained subscriptions upon it, to the amount of \$4,300, with the expectation of increasing the sum to \$5,000, when one individual, who had subscribed \$500, insisted, as a condition of paying his subscription, that the present Church edifice should be pulled down, and the new one built on its site.

This startling announcement, together with the prospect of great scarcity of money, and the high prices of labor and building material, made the vestry determined not to prosecute their effort to build, for a few months at least. What will be the result of their delay to build, I know not ; but *this* is certain, we greatly need a larger Church, and if the effort to build should altogether fail, the interests of the parish will suffer much in consequence, and your missionary will not feel encouraged, nor obligated to remain here. I found sixteen communicants of the Church here, when I took charge of it ; since then, twenty have been added to the Communion, one of whom has died, leaving the present number thirty-five.

I have baptized six children, buried nine persons, and married two couple.

The Holy Communion has been administered monthly, and the services of the Church have been performed on all the principal Fast and Festival days. I have held services, and preached three times, at Carthage, the county seat of this county, 18 miles distant from this place. There I have found six communicants of the Church, who are very desirous to have the privilege of attending upon her services.

And I think the town will grow, under the influence of a prospective railroad, to such size as to justify the organization of a parish. Indeed, I think that, even now, could an efficient clergyman be sustained there one half his time, a very respectable parish might be soon established; for whenever I have officiated there, the services of the Church have been well attended, and the responses good. I held services there, on last Sunday night, in the Presbyterian Church, which is a large one, when a very large congregation assembled, and the responses were excellent, and the chants very creditably sung. As I have been urged by the pastor of the Church, to occupy the building whenever I choose, I intend to do so as often as I can, during the summer season.

I expect, also, to officiate in Alexandria, a town in Missouri, just opposite this place, as often as I can between this time and winter. If the services of the Church could be efficiently sustained in this city, for a few years, the curtain of her habitation would be greatly enlarged, and many, doubtless, be gathered into her fold of such as shall be saved. Prejudices against her Liturgy, and forms, and ministers, are fast wearing away. And nowhere is her conservative, elevating, and saving influence more needed than here; for error in doctrine, and viciousness in living, are alarmingly prevalent in this whole region. Making haste to become rich characterizes the entire community. Three mammoth distilleries, and five large flouring mills, and a foundry, and two saw mills, &c. &c., have been erected within a year or two, as means of getting wealth. These will make this place a fine market for the produce of the surrounding country, and when the railroads, which are now being constructed to this point, are completed, this will rapidly grow up into a large commercial city.

Aurora—Rev. R. S. Nash.

We have now a portion of the means needed to finish our Church, and hope soon to see the work begun and going forward to completion.

Nothing of especial interest has occurred since my last report, except the visitation of the Bishop, which took place in May, when he confirmed three persons, and addressed them in his usual impressive manner, on the difficulties and trials, the helps and encouragements, of the Christian life.

We also, as a parish, have, as is usual, a mingling of the "shady" and the "sunny" side; but we doubt not but that by His blessing, without whom our labor cannot prosper, the "sunny" will in the end pre-dominate.

There is noticeable, I think, an increase of sober attachment to the Church, and devotedness to the cause of our adorable Lord and only Saviour, which will bring forth their own good fruits of a more equable and healthy activity.

At the request of the vestry of Calvary Church, Batavia, I have for the last two months held services there regularly, once each Sunday. At Oswego I have baptized two infants since last report.

I have met my appointments there regularly, without regard to the weather, thinking it important, though at times at the expense of some discomfort to myself, that the people should learn to rely upon the minister being always present. There were in the spring, however, occasions when I was providentially prevented. And when, upon the resignation of the Rev. Mr. Waterbury at Batavia, a choice must be made, there could be no question but that Batavia was the more important.

Having felt it to be in the line of duty to accept an invitation to a post on the border of the missionary field, I would hereby respectfully resign the charge here, and at Oswego, to take effect the seventh Sunday after Trinity.

I feel much interested in the parish here, and may be allowed to express the hope that it will not long be unoccupied. It offered good promise for the future, and will, I confidently trust, be, ere long, large and self-supporting.

Michigan.

Lyons—Rev. D. B. Lyon.

DURING the last quarter, I have performed the usual services in my parish, and baptized six children. Our prospects appear a little brighter than they were at the time of my last report. I have been much encouraged by visits recently from the Bishop and Rev. Dr. Cuming.

Both, while they sympathized in our sufferings on account of the calamities of the past winter, encouraged me to go on; and this, by the Divine blessing, I shall do. Although "shadows, clouds, and darkness" rest upon the present, God, who "bringeth the blind by a way they have not known," we hope may "make the darkness light before us, and crooked things straight."

If our town fails entirely, we might reasonably expect a failure of the Church. However, it may be I shall never regret the time and labor expended here hitherto. Some good seed, I trust, has been sown, which like bread cast upon the waters, will be seen after many days.

Wisconsin.

Stevens Point—Rev. T. Greene.

SINCE my last report, nothing has transpired in the Parish of the Intercession worthy of note. Divine service has been celebrated on Sundays and Festival days, and the Holy Communion has been administered at the appointed seasons.

Trinity Sunday I spent at Nashotah, having gone there for the Rev. Mr. Christian, the newly ordained deacon, who I had been led to believe would accompany me to the Pinery as missionary to Mosinee and Warsaw. Mr. C. refused to come.

I know not what to do. Is it well to gather a congregation together, and then leave them without the services of the Church, except two or three times during the year, as is the case with Warsaw? One clergyman in a country like this, without the means of travelling from one station to another, can do but little towards the permanent establishment of the Church.

I am on Sunday next (D. V.) to commence regular afternoon services at a village named Jordan, where a Church lot, and \$100, have been promised.

Superior—Rev. J. O. Barton.

THIS far off town is most rapidly improving. Our congregations are quite large, and our little Church, which we have nearly completed, has already become too small. We are very much encouraged in our labors to plant the Church in this new country. Soon the Bishop will visit us to consecrate our Church, and administer Confirmation. Certainly he must be surprised when he sees the enterprise and liberality which have been evinced by the people of this parish. May God's richest blessings be still granted unto us.

Minnesota.

Minneapolis—Rev. D. B. Knickerbacker.

I DID not make my report on the 1st of July, as I wished to include in it an account of the Bishop's visitation on the 12th inst.

The blessing of God has been abundantly bestowed upon our Mission, and our growth and prosperity have far exceeded our fondest expectations. Less than a year, ago when I arrived here, I found seven communicants; now I am able to report, as connected with the parish, fifty-three. During the seven months we have held services in the parish, I have baptized 9 adults and 13 children and infants, and presented the Bishop, at his first visitation, a class of 12 candidates for confirmation. At his second visitation, July 12, a class of nine; two others who were to be confirmed were prevented by sickness and absence from town. We have gained this spring, by immigration into the parish, eight communicants.

We have now about forty families connected with the parish. Our little Church is full to overflowing.

The debt which rested upon the parish at the time of my last report has been entirely paid off by funds raised in the parish. The Church lots have been enclosed with a neat fence, at a cost of nearly \$100. The funds are in hand for a bell, to weigh 800 pounds—this has been mostly contributed by Eastern friends of the missionary. Steps have also been taken to secure five acres of land, adjoining the town, for a cemetery. The land will cost about \$1,000.

Our Church is open twice every Lord's day for Divine Service, and on Wednesday morning and Friday afternoon. During the season of Lent daily services were held, with a very respectable attendance. I was much aided during Lent by a course of Lectures delivered Sunday afternoons, on the Prayer Book, by Rev. E. G. Gear, Chaplain at Fort Snelling, seven miles below us. He has also aided me several times by administering the Holy Communion in my parish. Our Sunday-school meets at 9 A. M., Sunday, and is flourishing. Every other Sunday evening I continue to hold services in the *shanty* school-house in North Minneapolis, where we have to meet with us an encouraging congregation of from forty to sixty persons. We have been greatly favored this season by visits from Eastern brethren, which have greatly cheered us, and served much to dispel that longing for old friends and scenes at the East.

Dr. Seabury, of New-York, spent one Sunday with us, and preached two able and instructive sermons. Rev. Bros. Henshaw and Mills passed two Sundays with us on their way to and from the Indian Mission of Bro. Breck. Rev. Mr. Gray, of Winona, accompanied them. Rev. Mr. Franklin, of Delaware, also spent a Sunday with us.

At my ordination to the Priesthood on the 12th of July, there were present, besides the venerable Bishop of the North-West, those inseparable friends of the *firm* of Haskins & Clapp, of New-York, and Bros. Gear, Manney, and Woodward, of the Territory. Mr. Haskins preached the Ordination Sermon, and Mr. Clapp the Confirmation Sermon. The Bishop preached an eloquent extempore sermon in the evening, at the school-house in North Minneapolis. Bros. Haskins and Clapp remained over a second Sunday, and Mr. H. baptized the infant son of the missionary, born July 4th, 1857.

You will see by the accompanying resolutions of the Vestry, that this is likely to be my last report to your Board; whilst I am greatly rejoiced that we are able so soon to relieve you of the burden of our support, I regret that the very kind relations which have existed between us for the past year are so soon to be dissolved.

We feel very grateful for your aid, and shall do all in our power to make a return. You can depend upon receiving from us the next year from \$30 to \$50.

One word of our location and future prospects. Three years ago, the land on which Minneapolis now stands was United States military reservation, and the white man was not allowed upon it. Now we have one of the most beautiful towns in the North-West, with a population of from 2,500 to 3,000—rapidly growing, and destined to be the great city of the North-West.

Situated at the head of navigation on the Mississippi, with the best water-power in the world, and the point where several great lines of railroads are to cross the river and centre—with a farming country for fifty miles back, unsurpassed anywhere for fertility and capacity to produce, what is to hinder its rapid and successful growth? We trust that the Church here will keep pace with the growth of the country. Ours shall be the effort to have it.

Stillwater—Rev. J. A. Russell.

SINCE my last report, our congregation at Stillwater has not materially increased. One family that was absent during the winter has returned; and another, recently removed from Illinois to this city, has become identified with us.

Our Sunday-school is in a very flourishing condition—small, but growing; so that on the whole we have cause for encouragement in our work. We have Divine service and preaching twice every Sunday, except the fourth Sunday in each month, when I preach at Taylor's Falls, and Osceola.

Taylor's Falls is a thriving town, thirty miles north of Stillwater, on the St. Croix River. I have thus far found but two communicants of the P. E. Church in this place; but the people generally, appear glad to receive my ministrations, and always turn out a very respectable congregation. After preaching here morning and afternoon, I cross the river and walk down on the Wisconsin side to Osceola—a distance of seven miles—in time to hold service there at night, and return to Stillwater the next day.

Osceola has not many inhabitants; but my congregation is larger here and more attentive than in Taylor's Falls.

I hope soon to hold one service a month in St. Croix Falls. This town is in Wisconsin, and lies opposite Taylor's Falls. For several years past, it has been on a stand, or rather it has retrograded, in consequence of a dispute between the original proprietors; after having spent thousands of dollars in law, neither party having been able to gain the suit, they have finally compromised, and are now busily engaged in building up their city.

It is beautifully located, well watered, and possesses facilities for manufacturing to an almost indefinite extent. A vast amount of capital is invested, and the enterprise must succeed. This will soon be an important point for a minister of our Church to occupy permanently. Here and in Osceola I have made application for church lots, with a very good prospect of success.

Missouri.

St. Louis—Rev. S. C. Massock.

I HAVE briefly to report that eighteen fathers and mothers of families, and two girls of sixteen years, have received the Holy rite of Confirmation by the Bishop of the place, on the second Sunday after Trinity, the 21st of June past; that a considerable congregation of the Bohemians is already formed, larger than I have anticipated, numbering many faithful communicants, but needing constantly the renewing, sanctifying, and restraining power of the Gospel; that the opposition we meet with is but temporary, while we pray that all who call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life; that a Church building should be soon erected for the worship of God; that this congregation, being very poor, cannot support a minister for the present time, as could it not hitherto; that this poor congregation desires from their minister not only the word of God, but also temporal assistance, as visitations in their sickness, remedies for their diseases, and Christian burials, gratis; that the present missionary has translated from the English into Bohemian, "Prayers of the Church," absolutely necessary for the congregation, for which he owes to his creditors 250 dollars, which he expects from the hands of his brethren.

Thus we have now finished our task. We have set before you, dear brethren, the simple truth. Send us forth double the force in the field, and we shall soon see more than double the amount of work accomplished, and certainly at much less waste of health and life than before.

Will you not listen to the loud call which the poor, sin-enslaved, suffering, perishing, dying creatures are making to you for the bread of life? Shall Bohemia stretch forth her hands to you in vain? No, I am sure not. And I will do all I can to spread through the whole city of St. Louis, etc., amidst this interesting population, the incomprehensible riches of our common Saviour, and bring all of them, by the grace of God, to the saving knowledge of Christ. Amen.

Arkansas.

Camden—Rev. S. McHugh.

I WILL simply state that my labors have been unremittingly devoted to this station since the date of my last report, and as far as an increased attendance on Divine Service, and a greater interest on the part of the people to give those services efficiency, may have a tendency to cheer and encourage, I have much to encourage me. I have re-opened the Sunday-school, and although the number in attendance is yet small, I have what I had not before—able and willing teachers to assist me. I regard as another pleasing proof of growing prosperity, that, within the last few months, and for the first time, several persons have subscribed for Church periodicals. I regret to say that this community has suffered very much from a disease which has assumed the type of an epidemic, and been very fatal thus far in its results. My own family have had its share of sickness; indeed at one time I thought I would be left alone in the decline of life, but God, in His gracious mercy, has ordered it otherwise. I intend in my next to be more full, and furnish some information which may not be devoid of interest in a missionary point of view.

Helena—Rev. Otis Hackett.

No essential changes have taken place—so far as I can judge—in the condition and prospects of this Mission since my last report. Our home subscription toward building a Church, amounts now to \$2,000.

I have two outposts, one twelve and the other twenty-eight miles from Helena, at which I have occasional services. In each place there are a few Episcopalians, wealthy planters, who already begin to talk of building Churches, and very likely will ere long be able to do so.

In May last, at the suggestion of a lady communicant of our Church, I made a visit to Chicot co., in this State, where I found a goodly number of Church people who gave me a most cordial welcome. I have seldom seen a more inviting missionary field. The services of the Church are strongly desired. The people are able and willing to build, they say, both a Church and parsonage. They have never had the services of a missionary, and very rarely even a visit from one; and yet if a parish were organized, with a little help at the start, it would very soon become self-supporting.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from July 15th to August 15th, 1857 :

Maine.

Calais—St. Ann's 9 00

Rhode Island.

Newport—O. E. Chase, Esq., for Episcopal Missionary Association 5 00

Massachusetts.

Sandwich—St. John's, for Iowa, 7 00

Connecticut.

Branford—"A promised offering," $\frac{1}{2}$ 5 00
 Brookfield—St. Paul's 12 00
 Long Hill—Grace 3 00
 Newtown—Trinity 10 00
 Southport—Trinity, 2 collections—one of \$25 93, the other of \$36 93 62 86
 Stonington—Calvary, $\frac{1}{2}$ 20 00
 Tashua—Christ 4 71 117 57

New-York.

Beechwood—St. Mary's 15 44
 Fishkill Landing—St. Anna's 63 20
 Hempstead, L. I.—St. George's 39 47
 New-York—St. Mark's, for Rev. J. O. Barton 40 00
 Wappinger's Falls—Zion 57 00 215 11

Western New-York.

Addison—Redeemer 1 00
 Binghamton—Christ 16 00
 Bradford—St. Andrew's 7 25
 Buffalo—St. Paul's, through Bp. Kemper, for Kansas... 25 00
 Trinity 38 50
 Clyde—St. John's 3 29
 Constantia—Trinity 1 00
 Corning—Christ 14 61
 Danville—St. Peter's 7 77
 Elmira—Trinity 10 00
 Genesee—St. Michael's 7 92
 Geneva—Trinity, of which \$5 are from a Communicant.. 15 00
 Havana—St. Paul's 4 70
 Homer—Calvary 2 34
 Ithaca—St. John's 20 00
 Moravia—St. Matthew's 2 91
 Nunda—Grace 4 66
 Owego—St. Paul's 16 00
 Oswego—Christ 61 00
 Palmyra—Zion, from 4 classes in Sunday School 10 68

Pittsford—Christ 1 25
 Redwood—St. Peter's 1 50
 Rochester—Christ 27 20
 Trinity 36 50
 Rome—Zion 14 04
 Sacket's Harbor—Christ 4 55
 Sherbourne—Christ 4 06
 Skaneateles—St. James's, for Kansas and Minnesota... 17 60
 Stafford—St. Paul's 7 00
 Syracuse—St. James's 8 00
 Utica—Calvary 5 00
 Watertown—Trinity 36 56 448 89

Pennsylvania.

Pottstown—"Memory," July 23, "Birth-day Offering" 2 50
 "Birth-day Offering" 5 00
 Pottsville—Trinity, Sunday-School Association, for St. Augustine, Fa. 5 00
 Summit-Hill—Carbon Co., St. Philip's, Sunday School, for Indians, $\frac{1}{2}$ 1 15 13 25

Delaware.

Broad Creek—Christ 1 00

Maryland.

Baltimore Co.—St. Thomas' Parish 10 00
 Cambridge—Great Choptauk Parish, of which \$10 are for building Church in Kansas, and \$2 50 for California 12 50
 Mount Kent Parish—St. Clement's 5 00 27 50

Virginia.

Chesterfield Co.—Dale Parish, and Powhattan Co., King William Parish, from the following members:—Edward Scott, \$10; Mrs. Lucy Thweatt, \$10; Mrs. Mary Thweatt, \$10; Rev. A. B. Tizzard, \$8 88; Miss E. M. Archer, \$1 12 40 00
 Eastville—G. Kerr, Esq., for Texas 5 00
 Hickford—Meherrin Parish Sewing Society, $\frac{1}{2}$ 35 00
 Lawrenceville—St. Andrew's, for Oregon 3 50
 Norfolk—"A Raven," for Western Missions 10 00 93 50

North Carolina.

Littlejohn—J. D. B. Hoope, Esq., $\frac{1}{2}$ 4 50
 Louisburgh—St. Paul's 5 00 9 50

South Carolina.			Texas.		
Beaufort—St. Helena Church,			Seguin—Redeemer.....	15	00
for Oregon.....	9	00			
Waldoboro—St. Jude's.	26	00	35	00	
Georgia.			Oregon.		
Marietta—St. James's, Infant			Portland, &c.—Collections by		
Class in Sunday School.....	0	50	Rev. John Sellwood.....	113	80
Ohio.			Miscellaneous.		
Dayton—Christ, for Nebraska, 13	00		Episcopal Missionary Associa-		
Huron—Christ.....	5	00	tion.....	625	00
Warren—Rev. J. E. Ryan	2	00	20	00	
Illinois.			Legacies.		
Quincy—St. John's	75	00	Part of the Bequest of the late		
Tennessee.			Hon. Timothy Rugles, of		
Tipton Co.—Trinity	24	00	Harpersville, N. Y., through		
Alabama.			Bishop De Lancey, $\frac{1}{2}$ for		
Jacksonville—St. Luke's.	20	00	Missions in Minnesota, and		
Union Town—Holy Cross.....	6	00	$\frac{1}{2}$ for do. in Kansas.	500	00
Mississippi.			Estate of the late Hanford		
Clinton—St. Matthew's.....	4	10	Smith, of Newark. N. J.,		
Wanalac—"A Friend to the			annual payment by W. S.		
Church"	5	00	Taitewoute, Executor, $\frac{1}{2}$...	278	24
Missouri.			778	24	
Hannibal—Trinity	9	00	Total, from July 15th to Aug. 15th,		
			1857.....	\$2,678	06
			Total, from October 1, 1856, to Aug.		
			15, 1857	\$52,207	89
			Correction.—In the last Number, the sum to-		
			tal from October 1st, 1856, should have been		
			but \$49,529 93.		

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, from the following-named Churches and individuals, from July 1st to August 1st, 1857:

New-Jersey—St. John's Church,			Of the above aggregate the		
Elizabeth City	34	00	Treasurer of the Domestic		
Virginia—From St. George's			Committee has received with-		
Church, Fredericksburg... 40	00		in the same period	680	00
Rev. James A. Latane, Staun-			And there has been paid by		
ton	25	00	the Association, for incidental		
South Carolina—"A Friend to			expenses of their office.....	50	42
Missions," Cheraw.....	100	00	930	42	
Missouri—St. George's Church,			Leaving to be received by said		
St. Louis.....	62	50	Treasurer, when appropr a-		
Total receipts for the month of			ted by the said Association,		
July	261	50	the further sum of.....	\$4,831	02
To which add balance on hand,					
July 1st, 1857	5499	94			
Total.....	\$5761	44			

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1857.

AFRICA.

MOUNT VAUGHAN BUILDINGS.

THE ready response made to the appeal of the Foreign Committee for funds to rebuild at Mount Vaughan, has enabled them to make contract for such buildings as were ordered by Bishop Payne. The same are now ready for shipment, with all necessary materials, and will be forwarded at the earliest day possible. With these will be sent also materials for a commodious school-house to be erected at Cavalla. The last-mentioned building will be paid for in large part, if not wholly, by the Sunday School of Christ Church, Germantown, Pa.

Before the year expires, since the date of the burning of the houses at Mount Vaughan, we hope that hands there will be busy in rearing-up these new buildings, and the hearts of the Missionaries be made glad by the increased accommodations and comforts which these shall afford.

We are gratified to find that the disasters of last winter interrupted for a short time only the operations of the High School at Mount Vaughan. In one of the letters recently received from Bishop Payne, under date 23d April, he says:

“Arrangements have been made for the accommodation of the Superintendent, Rev. G. W. Gibson, and pupils, in West

Harper, until we shall build according to plan sent to you. The loss of all the clothes of the scholars, rent of houses, &c., will constitute items of expense which no previous estimate could anticipate."

We take this opportunity to mention that all the funds contributed for the special purposes above-mentioned will be needed for the same; indeed, we can hardly hope that the amount already received, say \$6,350, will be sufficient to replace the buildings, and make good individual and other losses. Therefore these special contributions, while they have been most timely and of essential service, should be regarded as an extra effort, and not be allowed to interfere with the regular contributions for carrying forward the general work.

CLOSE OF THE MISSIONARY YEAR.

The end of this month, September, will bring to a close the current Missionary year. Our accounts will be made up as usual to the 1st of October; whatever, therefore, is to be done this year in the way of contributions to the treasury of the Lord for the great and good work of giving the Gospel to the heathen, must be done speedily. We hope to be able at least to say, "There has been no falling off this year in the amount of receipts." This much, however, is not sufficient; the increased resources of our highly favored and widely extended Church should be marked by an increased and ever increasing measure of gifts and offerings. May God, by His grace, make us "willing givers," liberally bestowing out the abundant store with which He has blessed us.

AFRICA'S CRY STILL UNANSWERED.

"Send us men." Appeal after appeal has come to us from the Bishop and other Missionaries in Africa, imploring the Foreign Committee to send out additional laborers into that great field. The Committee have longed to answer this appeal; they have time and again spread before the Church this great and pressing want; they urge it now once more, and pray God that it may not still be urged in vain. We have the promise that one or two young men of one of our Theological

Seminaries will soon offer for this field ; it is to be hoped that nothing will prevent the carrying out of this good purpose. There is need on the part of the Church of earnest prayer to the Lord of the harvest, that this great want may be adequately met. We give, in this connection, the following extract from a letter recently received from the Rev. Mr Hoffman, dated at Cape Palmas, May 5th, 1857 :

“ We are rejoiced to hear of the prospect of Miss Ball’s return, and of a female teacher from Philadelphia. May others join them, for the work is abundant and we are few. The Church allows too much to rest on us ; if none are ready now, may the Lord of the harvest be *earnestly implored* to send forth laborers into His harvest ; *this* can be done, and *will bring forth* chosen instruments for His blessed work.”

ATHENS.

WE have advices from the Mission at Athens, to the 25th of July. Dr. and Mrs. Hill had just closed their 26th year of labor in that field. A few weeks before the above date they had had the pleasure of a visit from two of our American clergy, viz., the Rev. Dr. Stevens, of St. Andrew’s Church, Philadelphia, and the Rev. Dr. Tyng, of St. George’s, New-York. Each of these gentlemen spent about a week in Athens—the first in the latter part of June, and Dr. Tyng about the middle of July. Dr. Hill speaks of the great delight which he and his family received from the visit of these two long tried friends of Missions.

AFRICA.

JOURNAL OF REV. C. C. HOFFMAN.

Sunday, 25th January, 1857.—Preached at St. Mark’s this morning, from Psalm xli. 10. An attentive congregation. Visited Mrs. B., who

lost her husband on the 19th instant. Her little child died this morning. Instead of having the usual lessons in Sunday School, baptized an infant, and had the funeral service over Mrs. B.'s little child. As the living child was taken from the font, having been received into the Church, the body of the dead child was brought in; as the one is removed to the Church in Heaven, the other comes to take her place on earth. Thus life and death joined hands, and the minister stood between the living and the dead.

27th.—As a party went out this morning to get cassadas from the farms, they were fired upon, and one was shot, and one wounded. The man killed left a widow and five or six children.

Re-opened school at the Asylum. All were present except L. D., who was excused on account of her mother's sickness.

Sunday, February 1.—Preached at St. Mark's. Administered the Holy Communion to thirty persons. Sunday School in the afternoon, and Missionary lecture at night. Visited the native prisoners, and talked to them in the afternoon. Was warmly welcomed.

Friday, February 5th.—Commenced giving a short lecture on the Book of Common Prayer, to the school children, to be daily continued. Had a prayer-meeting in the afternoon at the house of a parishioner. All the native boys under the care of Mr. Davies went to Mt. Vaughan to gather coffee. They returned loaded in the afternoon. Mr. D. brought me an invitation to preach at one of the Stations on Sunday next.

Sunday, 9th.—A guard of three soldiers came for me this morning, to take me to the Station in the country. Others joined us as we went on; so we had a company of six or eight. Where the bushes were not well cleared on the road-side, we marched single file. Reached the Station safely. About forty persons assembled. Stood in the doorway, and the congregation occupied the piazza and rooms on the first floor. An attentive congregation, and, I trust, a profited one. Preached from 2 Corinthians v. 20, 21: "Now, then, we are ambassadors," &c. Returned to dinner; took a rest; addressed the native schools; preached to the prisoners, and again, at night, at the Asylum. While grace fails not, the body fails. "Life worketh in you; but death in us."

Wednesday, 11th.—Am having prayer-meetings twice a week, at the houses of parishioners. To-day there were five or six present at Mr. G.'s. Service at the Asylum at night. Mr. Gibson preached.

Monday, February 16th, 1857.—The ship Mary C. Stevens arrived to-day. She brings 110 soldiers, including officers from Monrovia, to aid the Government in settling the difficulties with the natives. They are under the command of the ex-President General J. J. Roberts. Among the passengers are, Dr. James Hall and daughter, and the Rev. Daniel A. Wilson, wife, and child.

Wednesday, 18th.—Just as we were sitting down to dinner, Danabo, the King of Rocktown, came in. I invited him to the table, when, soon

after, two other of the head men made their appearance. They also took seats at the table. It is not every one who has the honor of entertaining a king and courtiers. The Rev. Mr. Wilson preached for me at night.

Saturday, 21st.—Have been unwell, with more or less fever, for some days—particularly unfortunate, as it has prevented my writing letters to go by the *Stevens*. She will sail at day-light to-morrow. My guests, Mr. Wilson and family, go in her, as well as Mr. Davies, who hopes to return and bring a missionary vessel, (a small schooner,) to give us an opportunity of taking an occasional voyage, and bringing our freight, &c. We wish him good success. Two of the Grahway prisoners, the two head men, were to-day allowed to go to their people, through Dr. Hall's intercession. The U. S. ship *St. Louis*, Captain Livingston, arrived to-day, having been sent down by the Commodore.

Sunday 22d.—As Rev. Mr. Gibson is absent on a visit at Monrovia, had to read the Service at St. Mark's and preach. Some of the officers from the *St. Louis* were present. Rev. Mr. Russell, Chaplain of the troops from Monrovia, preached for me at the Asylum, at night.

Monday, 23d.—The Governor sent his Secretary, to ask if I would allow the conferences with the natives to be held in the school-room of the Asylum. He said he wanted a quiet and retired place. I offered the native chapel; but the school-room being preferred, it was granted. I dismissed school at one o'clock, and at half-past one the natives, to the number of about sixteen, arrived, under a guard of soldiers. All the head men of Cape Palmas and Grahway people were present. I had a little talk with each, before the officers arrived. They were glad to see me, and were glad also to "talk the palaver" in the "God-man's house." The officers arrived, Governor Drayton took the chair. One or two of the Government officers were present, together with General Roberts, Colonel Yates and others, from Monrovia, and Captain Livingston, of the *St. Louis*.

On the part of the natives, Charles Hodge (a Mission scholar of the Presbyterian Mission, instructed many years ago) acted as interpreter. The natives denied, most positively, any design or plan to murder the colonists—whatever preparations had been made on their part, were on account of their hearing that the colonists were about to attack them.

Tuesday, 24th February.—Again the head men arrived. The officers were present as before. I had dinner prepared for all the natives. Gov. Drayton conducted the proceedings. He proposed that the people should leave here, and live at a distance of about six miles at Half-Grahway. This the people objected to, and they ask to return to their own land, and the beautiful hill they had left. This the Governor objected to, and the king asked to be permitted to settle across the river, where we have a station. The Commission not being prepared to grant this, the Conference broke up.

Captain Livingston, having sent his boat for the Bishop, he came up this afternoon.

Ash-Wednesday, February 25.—Service at St. Mark's. The Bishop preached. The natives again came up. We found them here on our return from Church. Various propositions were made to them. They are offered, as an indemnity for their towns, \$1,000 ; but the matter of location is still undecided. I had them all to dinner again.

Thursday, 26th February.—This day, a treaty has been made. The Cape Palmas natives are to settle in the rear, and to the north of Hoffman Station, and are also allowed a kroo-town on the beach. They are to come under the laws of the Government. The Grahway people rebuild their old towns in their old places. We have great cause for thanksgiving that the matter has been so soon and so satisfactorily settled, and that they go where we have already a Mission-school. Now we want, more than ever, a Church in their midst. We have an efficient teacher in N. S. Harris, and an excellent school. Help us with a Church, dear brethren at home.

Friday, 27th.—The natives came up on the beach to fire guns and rejoice. Harris's boys went to the station to work and clear up, preparatory to returning. A visit from Rev. Mr. Holcomb, from Cavalla. Lectured at St. Mark's this afternoon, at half-past four. This is the first of a course on Wednesdays and Fridays, throughout Lent.

Saturday, 28th.—The United States brig Dolphin, Captain Thompson, arrived, bringing the mail for the St. Louis.

Sunday, March 1.—All the soldiers at St. Mark's. Rev. Mr. Russell preached, and assisted in the administration of the Communion.

In the afternoon, the Superintendent being absent, I lectured in the Sunday School on Missions, and heard the Catechism. Read Service and preached at night.

Monday, March 2d.—The English war steamer Hecla, Captain Aplin, arrived, sent by the English Consul from Monrovia, to aid the Government, if necessary. Harris and his boys left for the Station.

Tuesday, 3d.—This afternoon the troops all embarked on board the Hecla, for Monrovia. She sails to-night. The State of Maryland, in Liberia, is this day annexed to the Republic. The flag of the Republic was hoisted at one o'clock, amid shouts and the firing of guns.

CHINA.

BISHOP BOONE left Shanghai on the 13th day of May, in the ship *Golden West*, for New-York. He has been, usually, benefited by a voyage, and we hope that his health may be found improved on his arrival in this country. Before leaving Shanghai the Missionary force there was arranged by him for a vigorous prosecution of the work during his absence.

In letters received since the Bishop left them, the Missionaries express an earnest desire that they and their work may be specially remembered in the prayers of friends and brethren at home.

LETTER FROM REV. E. W. SYLE.

SHANGHAI, 6th March, 1857.

REV. AND DEAR BROTHER :—I interrupt myself in the writing out of my journal for this mail, and stop at the end of the year 1856, for the purpose of sending you what I think will be better worth receiving than the continuation of my record of routine.

Subsequently to the meeting I have last mentioned (see Journal for 29th Dec.), Chu-kiung procured a small house in the city, and removed there with his young wife, and their one old servant.

When I visited them for the first time, a few days afterwards, and reflected that in all that city of many families this was *the only one* that could be called a *Christian* household ; that here *alone* the voice of prayer at a family altar, where both husband and wife were believers, would be heard “betimes in the morning,” and at evening’s silent close, more thoughts and feelings than many words could express, crowded through my mind and heart. We all knelt down, and implored that the peace of God might rest upon that dwelling-place, and keep the hearts of His two young servants that sojourned there. Oh, let the prayers of many others be added, that all harm may be averted from these nurslings of our infant Church !

A short time afterwards (on the 19th of Feb.) Chu-kiung and myself waited on the Bishop, by his appointment, for the purpose of receiving definite instructions as to our several duties which would devolve upon us in the new relation we now sustain to each other—as Presbyter and Deacon, who were to labor together in the same Church. It was to Chu-kiung the Bishop’s remarks were chiefly addressed, and as I listened to

them, I regretted that they were not written down, for the value they might have in after years. This feeling caused me to ask the Bishop, as a favor, that he would endeavor to recall them as nearly as possible, and write them out in full.

He has done so, and I am sure I cannot do anything better calculated to give yourself and the Committee a correct idea of the sort of work we are doing here, and of how we are doing it, than to send you a copy of the address itself.

The Bishop, addressing Tong-Chu-kiung, said :—

“ I have sent for you that I may, in a formal and solemn manner, appoint you your duties at Christ Church, in the city. You are to go there as ‘ a Deacon in the Church of God ;’ and you must see to it that the duties of that office are faithfully discharged by you. To learn what those duties are, you must study the Sacred Scriptures, especially St. Paul’s Epistles to Timothy and Titus. Another way of learning them, is from the study of the Ordination Office. This way you will find very profitable ; it is one I am very fond of commending. Study the very words in which your vows were made, and your duty was explained to you. You know I am in the habit of referring adults, who apply to me for baptism, to the baptismal service ; I find it gives a clearer view of the baptismal covenant than anything else I can put into the hands of a catechumen. On this occasion I will make use of the Ordination Service, in instructing you in your duties.

“ The Bishop who ordained you, having first ascertained that you believed yourself called to this holy office, not merely by man, but by the Holy Ghost, thus instructed you with respect to the duties of the office he was about to confer upon you : ‘ It appertaineth to the office of a Deacon in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof ; and to read Holy Scriptures, and Homilies in the Church ; and to instruct the youth in the Catechism ; in the absence of the Priest, to baptize infants ; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish ; to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the parishioners or others. Will you do this, gladly and willingly ?’

“ To all which you answered, ‘ I will *so do* by the help of God.’

“ The first duty here mentioned, is to assist the Priest, in the Church where you are appointed to serve, in Divine service, and in the administration of the Holy Communion. You will, therefore, be careful to attend at Church every day, and to assist Mr. Sytle in all such services as he shall require of you. Should he feel disposed to take one service in the day

himself, and assign you the other, be always punctually at your post, and come with a mind prepared, by prayer and meditation, to conduct the sacred service devoutly and profitably.

“The next duty assigned is, to read the Holy Scriptures and Homilies, and to give instruction in the Catechism. Few Deacons in Christian lands have so fine an opportunity offered them, to labor in this department of their duty, as you have. We can say of our converts here, with special emphasis on each word, what St. Paul said of those at Corinth—‘not many wise, not many mighty, not many noble, are called.’ Your Christian brethren who meet you at the Church are most of them the poor, and illiterate, and despised of this world. The Scriptures they cannot read for themselves, for they are blind, or unskilled in the hieroglyphics of this difficult language; remember, then, that you promised at your ordination, to read the Scriptures and holy books (for *homily* means *holy book* in China) to such as these. When you meet with them on Wednesdays and Fridays and Sundays, and the great outer-door is shut, and the heathen crowd is excluded, look upon them as ‘the poor of this world whom the Lord hath chosen,’ and strive to make them ‘rich in faith, and heirs of the kingdom which He hath promised to them that love him.’ Strive to impress upon their minds the whole Gospel story—the life of Christ; His personal history; His birth, death, resurrection, ascension into heaven, and His intercession there for us. Take at one time the sayings of Christ; then the doings, the parables, the miracles. From there to Genesis; go over and over again the story of the creation of all things,—of man in particular, who was made ‘a living soul;’ of the fall, and promised seed; and of God’s dealings with the patriarchs. Then take them through the Acts of the Apostles, and show them how the religion of the crucified Jesus began to spread in all the world in spite of all opposition; and tell them how it has continued to spread until this day.

“And when, too, you see these same brethren sitting down in their industrial school, and the blind industriously twisting their rope, go to them with a homily—some good and godly book, in your hand, and beguile their tedious hours, and enlighten their dark minds. Your knowledge of English will be of great service to you in this. You can run off an easy and free translation for them of the Pilgrim’s Progress, or the life of some eminent saint.

“But you must find time to instruct the catechumens also: To assist you in performing this duty, you have a plain and easy explanation of the Church Catechism in the dialect of this place. In teaching the Catechism, endeavor to break through the Chinese system of learning by rote. Point out the connection of the different parts of the Catechism. Show them that religion consists of *doctrines* to be *believed*, and of *precepts* to be *practised*; and that to this end they learn the Creed and the Ten Commandments. Show them that it is their depravity that makes the *means* of

grace necessary ; and teach them to pray, and strive to bring them to the holy sacrament of baptism.

“The next duty mentioned is, to preach, if admitted thereto by the Bishop. It does not appear that Deacons have ever had any right to preach in the Church by virtue of their Order. This is a point that seems much misunderstood by many young Deacons. They appear to think that preaching was the very *end and aim for which they were ordained*. But the Ordinal does not say so ; it says, ‘if admitted thereto by the Bishop,’—leaving *him* a discretion on this point ; and it may be wise in the Bishop to give his permission *to preach*, only on condition that the Priest is faithfully assisted in the service ; that the Holy Scriptures and homilies are diligently read to the poor and ignorant of the flock, and that the youth, and catechumens of whatever age, are with pains and care instructed in the Catechism. I say not this to imply any disposition to withhold from you my hearty permission to preach ; but to explain your true relation to this matter of preaching. Far from restraining, my exhortation to you is, ‘Preach the word ; be instant in season, out of season.’ In the midst of such a teeming population, with so many myriads continually passing along the streets, who know not the Saviour, and are without God, and without hope, never suffer yourself to retire to bed a single night, if health permit, without having preached the Gospel to some of them. One would think that if God’s word be in any heart ‘as a burning fire, shut up in the bones,’ it would be in the heart of one who, like yourself, has been called out of heathenism, and sent by God to his own countrymen ‘to turn them from darkness to light, and from the power of Satan unto God.’ Oh, then, let this fire burn until it consumes all that is selfish in you, and warms the heart to an entire consecration of your powers to the Gospel.

“And, in this connection, I will say to you, let your life—your straight forward Christian walk—commend the doctrine you preach. We have just procured for you a nice house, convenient to the Church ; let it be a house dedicated to God’s service. Have family prayers there ; read a portion of God’s word, and the explanation of some good commentator, every day with your wife. You have had more opportunities than she has had ; train her, lead her on. If he that provides not (temporal good) for his own house, ‘hath denied the faith,’ what shall we say of the minister who provideth not spiritual good for his household ? You are blessed with a companion of a kindred spirit ; it is no small matter that you both can understand English ; it affords you each the means of great personal and mutual improvement. Impress upon her mind the fact that she is a minister’s wife. Let her be the most punctual one at Church ; let her be active in assisting and teaching the poor and ignorant female disciples. Never suffer her to esteem herself so much of a Chinese lady that she cannot be seen at Church, or mixing with the poor brethren.

“There is one more duty assigned you, and though the discharge of it

is not attended with the eclat and applause which greet the successful pulpit orator, yet I entreat you not to despise its humble ministrations.

“In the last place you are enjoined to search for the sick, the poor, and the impotent, and to inform the minister of their condition, abode, &c. This wretched class are so numerous here, and press themselves upon our attention with so much importunity, that there is no need for you to search them out in order to bring to our notice a greater number than we can ever hope to aid with the means at our disposal. Notwithstanding this, you can be of great assistance in distributing the alms of the Church. Being a native, you can make inquiries into the conduct of those aided much more easily than we can; you can also learn more accurately the circumstances of those applying for aid, and prevent imposition. Let not the multitudes of the wretched whom you see, and your utter inability to aid an hundredth part of them, render you indifferent to their distress, and harden your heart. Remember that to them you are a representative of the compassion of the Gospel, and that ‘when Jesus saw the multitudes he was moved with compassion for them;’ and Himself has told us that, in the award of the great day, He will say, ‘Inasmuch as *ye have done it* unto one of the least of these my brethren, *ye have done it unto me.*’

“In conclusion, let me remind you that on the day of your ordination you promised to attend to all these duties gladly and willingly. Put *heart* into all your service. *Serve God* in all that you do, and serve Him heartily, for God loveth a cheerful giver. And may He, my dear brother, abundantly bless you in all your labors of love!”

So far the Bishop’s address—to which I will add nothing, but let it speak for itself. Chu-kiung is at present on a visit to Soo-chow, having been summoned there by his widowed mother.

E. W. S.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

LETTER FROM “C. J.”

WE have within a few weeks past, according to Chinese calculation, entered upon a new year, and upon a new term in our school. During our short vacation, all but ten of the girls went to their homes for a week, and most of them assembled together again at the day appointed, seemingly refreshed by the little change, and truly glad once more to meet their teachers and companions; and, I should judge, by no means deficient in a due appreciation of the many blessings and privileges they enjoy as members of the Mission school.

Two of our last year's pupils have not returned to us, and one—very unpromising in herself, and from so degraded a family, that she has never been allowed to spend her vacations at home—took French leave of us a few days after the other children had re-assembled. I had long desired to get her out of the school, but would have wished to do so in a rather more respectable manner. The matron, Mrs. Ting, whose Chinese policy often prompts her to communicate to the children those measures contemplated for them, which a foreigner would deem very injudicious, knew that I was endeavoring to find a suitable situation for her, and might have assured her that any reasonable preference on her part would have met with due consideration ; but, poor child, she ever seemed to love crooked paths to walk in.

Ah-Seur, the youngest of the non-returners, was an only child, and her mother a widow. She was quite a correct little girl, but not very bright. Unhealthy, and when sick a very troublesome patient. The loss of Ah-kiaw I really lament ; she had been with us for five years, and during the one which has so recently closed, we seemed to begin to reap in her some fruit of our labor ; she had expressed a most earnest desire to be baptized, and there was a fresh youthful ardor, and warmth of affection, in her deportment, very gratifying to witness. The only information I have been able to obtain about her is, that she went to the parents of the youth to whom she is betrothed, and that they live in a boat—a locomotive sort of residence, very difficult to find. I can but think if it had been in her power to return to her school, her companions, and the congenial duties she loved so well, she would have done so.

I love to take note of the lambs of our flock, as they go out from the fold, and their manner of leaving us. I would also desire to draw the attention of the Church to the same. In some instances, as when we see them married to Christian men, and Christian families thereby established in the midst of the heathen, we see that God is blessing the means we are using to the purposed end ; and “ by faith—the substance of things hoped for, the evidence of things not seen ”—rejoice with joy unspeakable, in the prospect of the final complete success of the work in which, as feeble instruments, we are employed. In such cases as meet us at the opening of the present year, our faith is subjected to a different kind of exercise. But the children of the Church must not be discouraged even for these ; their prayers must still follow to bless them, especially her, who gave such promise of becoming a young disciple of Jesus. To the children and youth of our Sunday-schools, I would particularly commend these wandering lambs, for full oft I know, the hearts of some among them, as they go up to the juvenile missionary meeting, beat with a warm desire to do something for the poor heathen, if they only knew how, beside the contribution of their mite. Dear young friends, I would enlist the generous sympathy of your warm, young hearts in behalf of my little wanderers.

They differ from the heathen generally, in that they have been instructed in the doctrine and worship of the true God, and, therefore, have a peculiar claim to the prayers and efforts of His children. If this page should meet the eye of some young Christian, whose heart, touched by the Spirit's influence, has earnestly sought admission to the ordinances of the Church, and, though sore let and hindered by the influence of worldly friends, and parents, by faith has obtained the victory, and now knows the blessedness of union with the Saviour—to the sympathy and prayers of such a one I would commend Ah-kiaw, in the midst of her present trials and temptations. Her image rises before me now, as one day last summer she came to me, her face glowing with earnestness, to ask when she might be baptized; could it not be the next Sunday, indeed, she would wish it immediately; she did not wish to wait in the least. I did not doubt her sincerity, but was by no means so satisfied with the work of grace in the heart of the little heathen, as to deem it expedient to comply with her request, and explained to her the necessity for further instruction, and some proof in her life that she possessed the requisite grace for baptism. "But," she exclaimed, "I may die! I may die very soon; suppose I should die before I am baptized." And now before her baptism, or even in the judgment of her friends she was meet for it, she has gone to her heathen home, surrounded by its manifold temptations. Naught but the grace of God can enable her to overcome them. And will you not seek it for her?

Some other changes have occurred during the year, which by this time are well known; but I have thought the particulars would prove interesting, giving a familiar insight into some Chinese customs, not always attainable. First, I allude to the marriage of Seur-yuen, and Chu-kiung, consummated Dec. 19th, 1856. The mother of the bride, who is a very ambitious woman, earnestly pleaded to be permitted to take her daughter home, that she might be married from the parental roof; and as she faithfully promised that no manner of idolatry should be practised on the occasion, we felt that we must yield our objections to her strong desire. Her chief object seemed to be, to accomplish certain curious and antique customs, which could only be attended to in her mother's house, and under her superintendence. They were of a harmless character, and so much stress was laid upon them, that I think neither mother nor daughter would have thought the marriage complete if they had been omitted. A request from Seur-yuen, that she should not be required to attend church on the Sunday before she was married, struck me with its analogy to a similar custom on such occasions in our own part of the world. She said all the Chinamen would laugh at her. Left to judge for herself, she remained quietly at home. She left us to go to her mother's (looking as bright as a May morning), the Monday before her marriage, accompanied by her little sister Chae-chae, one whom she had tenderly watched for

years. Chu-kiung had hired quite a nice house in a village near us, and had requested our matron, Mrs. Ting, to go to it to help him receive his bride in due form, an office she was by no means unwilling to undertake, or incompetent to fulfill, with every due attention to etiquette. The rumor of this wedding had reached some of the ladies of the foreign community, who had expressed much interest in it, and an eager desire to witness it; accordingly a very general invitation was extended to them. At half past two o'clock in the afternoon, all the seats in the chapel appropriated to foreigners, were well filled with curious and interested spectators. The children of the schools, and the regular members of the congregation were all there, and the reverential and demure old sexton, stationed at his post, kept the doors fastened, and a most vigilant guard, lest the rabble crowd should so overflow the building, as to render the entrance of the bridal party a difficult matter. In spite, however, of all his efforts, it was very speedily filled to the full, and as all in the lower end were standing on benches, it seemed as though some were on the heads of others. Three o'clock was the hour fixed upon, but we had assembled at half-past two, as we knew that the Chinese with their scarcity of clocks and watches are often half an hour too early; but we had not accurately calculated the coyness and delicacy of the Chinese maiden and her female attendants: so with the utmost patience and quite a good grace, we endured the stifled air of the chapel until half-past three, and then began to dispatch messengers to the house of the bride to know why she tarried.

Mrs. Syle, in company with Mr. Liggins, also repaired thither. Chai, with an anxious countenance, stood at the door, and she told him of the number of impatient spectators at the chapel, and the lateness of the hour, and urged him to hurry matters. "I have done all I can," he said, dolefully. "What can they be after?" she asked. He told her to go and see. Accordingly, she went to the inner department, where she found the bride, her face all swollen with weeping. Her mother and Chae-Chae-Kiung-Kiung, Ting-Yuen, and quite a number of her female friends and relatives, were collected together, and all of them weeping bitterly, as though some calamity had befallen them. The mother would wring her hands and break forth in the most heart-rending manner: "Oh, my daughter! my daughter! whom I have watched over, and nourished up from a child, you are going to leave me and your little sister." To which the bride would most affectionately respond, "Oh, my mother! my mother! I must leave you and go to that strange, strange place!" When she would work herself up to the proper degree of misery, the mother would begin to soothe her: "Ah, daughter! never mind, never mind, by-and-by you shall come to see me, and your little sister shall go to see you." Of course, the women around could not hear all this unmoved; so sympathetic tears

abounded, and Mrs. Syle found it quite a difficult matter to gain the least attention to the unimportant fact that she had left a church full of people quite tired out, who had assembled to witness the marriage ceremony. At length, they sent for a basin of warm water, and washed her face, the tire-woman completed her head-dress, and put on her red crape veil, and lastly her bridal shoes, made of red silk but without a particle of embroidery. It would not do, after these shoes were put on, for her feet to touch the ground until she got into the red chair; so rice-bags were spread for her to walk on. She was then led into the guest hall, where, according to custom, a table occupied the centre. On this occasion a piece of carpet was spread, and a chair set at the mother's place, the place of honor, and at which her unmarried daughter must not commonly sit. To this place of honor they now led the bride, and seated her in the maternal chair, intimating thereby that she had entered the gate of marriage. Finally, they led her out and seated her in the red sedan, and, accompanied by a band of Chinese music, she is first conducted round the settlement and then to the church. The distant sound of the music, as it fell upon the ears of the tired company in the chapel, helped their patience, by the assurance that the bride was on the way. The poor bridegroom had his equanimity somewhat disturbed, by the great difficulty he had in inducing the bearers of the red sedan to leave his house and go to that of his bride. Unhappily for him, through forgetfulness, or ignorance, though usually *au fait* in all matters of etiquette, he had previously neglected to send some present, which custom required, and thereby awakened the hot indignation of his august mother-in-law, who, by way of bringing him to his senses, arranged with the bearers of the red sedan that it should not leave his house until he had paid in driplets quite a considerable sum of money. To these exactions necessity compelled him to submit. At length, the bridal train arrived at the chapel, and all eyes were directed to the door. The crowd gave way and permitted the embroidered sedan to enter. A glance down the aisle reveals to view the bride, who looked more like a scarlet shrine, within the red curtain of which some idol was ensconced, than anything else I can think of. Led by the tire-woman and her attendant, and preceded by the groom, she very slowly approached the altar, and was married by the Bishop. The tire-woman, or, as the Chinese would say, the wedding Ma-ma, did not for a moment forget her office; its minute details, in her estimation, were of more importance than all the solemnities of the occasion, and one could but wonder, if the bride had been left in her hands until night, if she would not still have found something to re-arrange; now this fold must be so, and now it was time to lift the veil and tantalize the spectators with a momentary glance at the features of the bride. During parts of the service this was really provoking, as, for instance, when the words "in sickness and in health, to love and to cherish" fell on the

ear, to have every one disturbed by her fussy attention to the deep fringe of white beads that adorned the head-dress, as though it were a matter of life and death to persuade each string to hang just so ; some of us inwardly resolved that on all future occasions her services should be dispensed with at the church door. Immediately after the service, the red sedan, accompanied by the bridegroom and other friends also in sedans, bore its precious burden to the house of her husband, where the evening closed in feasting. In this feasting, custom forbids the family or near relatives of the bride to take part, nor must they visit her for a month after the marriage.

Our invitation to the feast was for half-past ten next morning. Chu-Kiung received us, and invited us to take seats at a table tastefully spread, with fruits, nuts, melon-seeds, and a variety of simple native confectionery. Tea was handed to us, and when it was supposed we had satisfactorily partaken of the dessert, rice and meats were served to us in bowls, accompanied with chop-sticks. We then went to the bride's apartment, where she was seated in state, arrayed in the bridal dress, but without the veil ; her countenance wore a fixed expression, and she seemed afraid to speak, lest she should transgress some propriety due to the occasion. One article of her dress, perhaps, deserves some attention—it was a cardinal cape, made of pieces of embroidery linked together, and studded with agate, cornelian, and quite a variety of other stones which they deem precious. The whole effect was very showy, and drew from the Bishop the remark, that he doubted whether we appreciated at home, as here in the East, the full force of such passages of Scripture "As a bride adorneth herself with her jewels," "As a bride adorned for her husband," &c. At 12 o'clock, the bride and bridegroom went together to prostrate themselves before her parents, and make their respectful salutations. A week devoted to receiving and entertaining their friends closed the important observances of the occasion.

The next change to which I alluded, was the betrothal of our young friends He-Ding and Mæ-Yuen, an event which afforded almost universal satisfaction to those interested in them. I believe the very evening after his return from the United States, he found two of his friends quite eager to act the part of go-between for him. One of them, Ling-Sen-Sang, is the teacher in the Girls' school, and spoke in high terms of his pupil, who, it seems, was an object of no inconsiderable interest to He-Ding during his sojourn abroad. Without delay he despatched his go-between to Mæ-Yuen's father, to inquire his daughter's name, and to ask him to give him her eight characters. Two of these characters stand for the year, two for the month, two for the day of the month, and two for the hour of an individual's birth. The old man gladly acceded to his request ; so the go-between departed, and finding the comparison of the horoscope of both par-

ties favorable to their union, reported the same to He-Ding, who accordingly made to the father a proposal for his daughter. The father was so pleased with his proposed son-in-law, that he only required him to pay sixteen dollars for the young lady, and willingly agreed to other reasonable terms proposed by the Bishop, as, for instance, that the marriage should take place from the school-house, and be conducted with Christian simplicity; he did not see any necessity for the red sedan. To this point, however, He-Ding objected. He said afterwards that this was Mæ-Yuen's first marriage, and he knew she would want to sit in the red chair once in her life. Widows are never permitted to use the red chair when they marry again.

The 3d day of January was fixed on for the betrothal day. On this occasion, both parties exchange presents. The friends of the young lady prepared hers for her; they consisted of an embroidered fan case, purse, and pocket-handkerchief; two dollars were put in the purse; to these her father added her eight characters, largely inscribed in gilt, on a great sheet of red paper, and various plants, emblematical of long life, happiness, &c. Three o'clock was the hour for the presents to be sent, and the friends of the parties were invited to be present. Mæ-Yuen's father was the first. In due time the two go-betweens, followed by two youthful pages, each bearing a tray filled with tea, and on top all manner of nuts and dried fruits—the nuts were painted various colors, and two in two united together with a narrow band of bright colored paper; on each tray there were two pretty paper boxes, one containing bracelets, or ear-rings, or hair ornaments; the other, joyful fruits, and the top of the box was ornamented with two Chinese cupids or fairies. There was a red paper bag containing the sixteen dollars for the father, and another which ordinarily holds the fee for the go-betweens; but, on this occasion, being friends of the youth, their services were rendered gratuitously—so their bag was merely filled with tea, nuts, fruits, &c. There was a large red document containing a list of all these presents, which were called by grandiloquent names. One of the pages brought a piece of red carpet, upon which the bridegroom, according to native custom, should prostrate himself before the parents of the young lady. When the presents had been duly examined, the matron employed several bright and happy young friends of the bride elect, in dividing them; no widow, nor any one who has ever known sorrow, must have a hand in this ceremony. Two dollars were taken from the sixteen, all of which were marked with bright red characters, and quite skillfully sewed on to the paper containing the eight gilt characters, and all the other presents (the lady's ornaments excepted) were divided, and placed with the bride's return presents, and sent back by the go-betweens. The tea and nuts both parties divide, and put up in red paper bags, to be distributed among their friends. The bridegroom concluded the day, receiving the

congratulations of his friends and making merry with them. I am sure all our friends will unite with us in the prayer, that this young pair may be blessed with extensive usefulness, long life, and every blessing in this life and in that which is to come.

C. J.

JOURNAL OF C.

Wednesday, Jan. 21st.—This was an interesting day to all connected with the Girls' boarding-school. It was the day appointed for the examination, previous to the New Year holiday. The children had notice given them a fortnight before, and began to review most of the books they had studied since I have had them in charge. A few days before the examination took place, I made a selection from the portion which had been reviewed, having regard to what was deemed most suitable to each class, and also to a variety of subjects. At 9½ A. M., the members of our Mission, and some of our neighbors, assembled in the school-room. The children, arrayed in their best clothes, and having on their best behavior, presented a gratifying appearance to all.

After singing "Happy Land," the Bishop read to them the Parable of the Sower, and had prayers; after which a class of four girls, who are learning English, were first examined. They acquitted themselves remarkably well, and were much commended. Next in order, was a class over which the Chinese teacher presided himself. The book was a sort of Chinese cosmogony, in which the account of the Creation differs greatly from the one so familiar to us, in the first chapters of Genesis. This was the only native book in which they were examined. The other books they study, with the exception of geography, being either the Sacred Scriptures themselves, or writings taken from them; such as *Peep of Day*, *Line upon Line*, &c. On this occasion, there were three classes who read a lesson from the Gospel of St. Matthew, Mark, or John, and translated from the literary style into the colloquial. There was also a reading class in Genesis, one in "The Two Friends," and one in "Little Henry and his Bearer."

A class in the Pilgrim's Progress, gave our friends a specimen of their ability to render from the literary style into the colloquial; for, in this case, they had no translation to assist them. Two classes in geography, embracing the greater part of the school, were next examined, and this finished the exercises. After prayers, the school was dismissed by the Bishop.

The scholars were detained until the following Monday with us, when they were allowed to go to their homes for a week. Most of them returned on Saturday, thus accomplishing our wish to have them here on

both Sundays, which occurred in the holidays. The few who remained with us spent part of the day in doing fancy needle work, or exercised in the open air. One day the Sung-sung took six of the little girls into the city, a treat which the country children of our own land know also how to appreciate.

Feb. 2d.—The Chinese teacher was seated in his accustomed place to-day in the school-room, and the din of nearly forty voices studying together, reminded us that the holidays were over.

On Sunday, Feb. 15th, the Bishop re-commenced the Bible Class, which he had given up for some time, on account of his health.

Although our boarding-school re-opened on the 2d, my day scholars, in the city, could not be induced to come until the 8th. That day being the earliest, the teacher said, on which the people were willing to return to their usual employments. Having been prevented by sickness, and rainy weather, from visiting the school for some days after it opened, I was glad to take advantage of the first bright day to visit it. Among the old faces, I was rejoiced to see two of my best and most promising pupils, who had been kept from school more than three months, by a cutaneous disease, very prevalent among the Chinese. A short time ago, Mr. Syle visited them for me, and from that time they used the medicines we sent, and now attribute their recovery to those remedies. Another little girl had a distressing cough, for which I sent her a mixture next day. About one-third of the number present were new scholars, and I, therefore, devoted a great part of the hour to them, hearing them recite the Creed, which they had learned in those few days.

I was somewhat disappointed, finding only 17; but, on my next visit, two days after, my hopes brightened at seeing 25 scholars. To hear each one read a little, and give instruction, according to their several degrees of advancement, in the space of an hour, is no easy task, and will require much economy of my time, and great diligence, to effect. Mrs. B. came to the Church as I was about to close with my scholars, and after a talk with the blind people, who were busy at their rope-making, we went to visit the Missionaries who have just come out to join the Presbyterian Mission at this place.

Monday, Feb. 16th.—I went into school to-day, having taken a week's extra holiday for myself. In addition to the usual studies, I began with a class which I have, for some time, proposed to teach to read this dialect in the Roman character. Eight of the most intelligent girls, who were anxious to learn, were selected, and for the first day all went well; but at the second lesson several were quite willing to give it up, and pettishly threw down their books. One asked, "What use will it be when learned?" "Suppose," I answered, "you wish to write a letter to Miss Jones, (and I know you all would like to do so,) could you use Chinese characters to write it?" "No, we could not." "Well, see how easy it

would be," I said, taking a piece of paper, and writing in Chinese what is equivalent to my dear Miss Jones. At this prospective pleasure, all the books were again in their hands, and no more unwillingness expressed. They are now getting on very nicely, and I hope will soon be rewarded for their pains, in being able to read and write fluently.

Sunday, Feb. 22d.—Attended the chapel service; taught an old woman; visited the day-school, and found 25 scholars. Among them was one of the oldest pupils, who not being able to attend every day, on account of waiting on her sick grandmother, came to-day to see me. I told her to ask permission to come on Sunday, so that she might keep up a knowledge of those things she has learned. She was pleased with the proposition, and promised to ask her mother. After dismissing the children, the old women came in for instruction. I read to them a chapter from St. Matthew's Gospel, and it was interesting to see with how much more readiness the old Christians took in the meaning, than one or two who were mere novices. The afternoon, from 3 till 4, was employed, as usual on Sundays, in teaching my portion of the boarding-school.

Friday, Feb. 27th.—Returning from the Church to-day, I called to see Mr. Tong and his wife, who have recently moved into the city. Their house is at a convenient distance from the Church, where he preaches several times a week. No bell, or knocker, announced the arrival of the guest; but as soon as my chair was set down, one of the bearers, sliding back the latch, opened the door, and I entered, to find my own way to the inmates. In the front of the house is a kind of vestibule, dark and damp, and used only for sedans. Passing through it, the next apartment was the principal room of the house, called here, the "k'ak dong," or guest room. These rooms, of course, vary according to the circumstances of the occupants, but are quite destitute, so far as I have ever seen, of anything which we call comfort. This apartment opened on a court, which is common to all Chinese dwellings; and having passed through it, I was welcomed by Mrs. Tong. Her husband had gone to Soo-chow to visit his mother, and will be absent about a fortnight. She was well employed teaching two of our old blind women to knit—an accomplishment which they thought quite beyond blind eyes; and when I told them that there were hundreds of old blind people in America who could knit stockings, one of them laughed, and said: "Ah, but you foreigners are so much more clever than we are."

Seur-yun spoke of coming to spend to-morrow night with us, to be ready for the Communion on Sunday; and after a very pleasant visit, I returned home.

Sunday, March 8th.—After chapel service, I started for the school in the city, and found the children, 23 in number, all ready and waiting for me. Several of the women came in, and listened to them as they read the first few chapters of St. Matthew. After the usual recitations in the

Catechism, &c., I questioned them upon the leading doctrines of the Christian religion, with which they were gradually becoming more familiar. Many of them give intelligent answers; but others reply without any consideration of the question. When at all puzzled for an answer, I have noticed that they generally say, "Jesus." One little girl, to whom I asked the question, "Who led the children of Israel out of Egypt," said, "Jesus."

After the children were gone, the women, six in number, assembled for instruction. A woman named Pang, has recently joined the class, and by her intelligent remarks, and answers to questions, adds greatly to the interest of these occasions. She has been in the habit of attending the preaching at the Chapel of the London Mission, but says she prefers our Church, because we teach the Holy Classics, meaning the Creed, Lord's Prayer, &c. She appeared to have very correct ideas about God, and also of the plan of salvation through Jesus Christ, and the work of the Spirit. Judging from her conversation, I feel encouraged to hope that the good seed, in her case, has fallen into ground which will yield fruit, if to our instructions God will add the grace of His Holy Spirit. She has learned the Creed and Lord's Prayer from some of the others, and can repeat them very correctly. Just before leaving the Church, one of the old women asked me, for perhaps the twentieth time, when my birthday would come. "Next Saturday," I replied; "but why do you wish to know?" "We wish you to give us some *dzang zu men*, that we may eat, and congratulate you." As I had not before heard of this article, I inquired what it was, and found it to be a preparation made of flour (*men*), in form like vermicelli. The *dzang zu* means long life, from which I gathered, that if I would provide the feast, they would do me the honor of eating my health on that occasion. I readily agreed to their request, and promised to be present, if nothing prevented. This article is more esteemed than rice, and takes the place of it on festival occasions.

INTELLIGENCE.

BOARD OF MISSIONS —The next annual meeting of the Board will be held in the city of New-York, on Wednesday, the 14th day of October. The sermon before the Board will be preached on the first evening of the session, by the Rt. Rev. T. F. Davis, D. D., Bishop of the Diocese of South Carolina. A missionary meeting will be held on the second evening, at which several missionary addresses will be delivered.

More particular notice will be given hereafter.

PACKAGES RECEIVED,

From July 15, to August 15, 1857.

Baltimore, Md.—One box, for the Mission School under Miss C. Jones.*Charleston, S. C.*—From Miss A. A. T., 1 box, for Rev. Mr. Gibson.*Hartford, Ct.*—From Christ Church, 1 barrel, for the African Mission.*Middletown, Ct.*—From Mrs. L. M. Horne, 1 box, for Mrs. E. M. Thomson.*Philadelphia, Pa.*—From O. H. P. Conover, Esq., 1 parcel, for Miss J. R. Conover.*Savannah, Ga.*—From Mrs. Stiles, 1 box, for Miss Williford.

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from July 15th to August 15th, 1857.

Maine.

Gardiner—Christ, \$32; Do., S. S., for child in Af., \$20.... 52 00

Massachusetts.

Newburyport—St. Paul's, S. S., for ed. James Morss, Af.... 20 00

Connecticut.

Branford—"A promised offering" $\frac{1}{2}$ 5 00

Hartford—From B. G. W., thank-offering, on 2d Anniversary of deliverance from great trouble, for Female Orphan Asylum, Cape Palmas, W. A..... 3 00

Long-Hill—Grace..... 4 75

New-Canaan—St. Mark's..... 3 37

New Haven—Trinity Church, Miss L. Crittenden, to complete her pledge for a child in Af., \$30; for Af., \$1..... 31 00

Norwich—Christ..... 50 00

Stonington—Calvary, per Rev. D. C. Weston, Rector, $\frac{1}{2}$ 20 00

Southport—Trinity, \$32 43; do, S. S., first semi-annual payment for the Bulkley scholarship, Af., \$10..... 42 43

Tashua—Christ..... 4 31 163 86

New-York.

Beechwood—St. Mary's.... 13 50

Brooklyn, L. I.—Mrs. R. Brook-
ing, for ed. Anna Brook-
ing, in Af..... 20 00

Carmanville—Church of the
Intercession, for St. James'

Hoffman Station, \$50; gen-
eral, \$72 65; do, S. S., for
ed. of a child in Af., a two
months' collection, \$4 39. 127 04
Do., from a little child, for Af. 6 30
Cherry Valley—Grace, 6 00
Cooperstown—Christ, Rev. S.
H. Battin, Rector 22 00
Hempstead, L. I.—St. George's,
\$22 42, of which \$5 are for
Af..... 22 42
Homer—Calvary, S. S., first in-
stalment of the second ann.
payment of the Harriet S.
Gunn scholarship in Ca-
valla female school. 6 00
New-York—"W." 15 00 238 26

Western New-York.

Addison—Ch. of the Redeemer,
for Af..... 2 44
Auburn—St. Peter's 23 30
Aurora—St. Paul's, from Joanna
and Jonsthan Dick, S. S.
scholars, for Af..... 5 00
Avon—Zion, \$10; additional
\$6..... 16 00
Batavia—St. James's..... 14 45
Bath—St. Thomas's, 14 00
Brockport—St. Luke's..... 10 00
Buffalo—St. John's, \$73 38;
additional, \$2..... 75 38
Trinity..... 36 00
Canandaigua—St. John's..... 15 00
Catharine—St. John's..... 5 00
Corning—Christ..... 23 50
Dunkirk—St. John's..... 2 60
Elmira—Trinity..... 10 00
Geneva—Trinity..... 23 33
Genesee—St. Michael's, \$5; do.
for ed. Willie Roberts, Af.,
\$25..... 30 00
Green—Zion..... 9 00
Harpersville—St. Luke's..... 3 00
Ithaca—St. John's, general,
\$37 45; for Mrs. E. M.
Thomson, \$5; do., S. S.,
for Af., \$6..... 48 45
Lockport—Grace..... 11 51

<i>Le Roy</i> —St. Mark's, \$53 35 ; do., S. S., \$51 25.....	104 60
<i>Manlius</i> —Christ.....	10 08
<i>Mount Morris</i> —St. John's.....	26 00
<i>New Hartford</i> —St. Stephen's..	5 00
<i>Niagara Falls</i> —St. Peter's.....	9 12
<i>Oswego</i> —Christ.....	36 00
<i>Owego</i> —St. Paul's.....	11 00
<i>Oxford</i> —St. Paul's.....	20 10
<i>Palmyra</i> —Zion, a parishioner, (Lent saving-), for building at Mt. Vaughan.....	2 00
Do., two parishioners, (Lent savings), for do.....	1 00
Do., S. S., a class, for re- building do.....	5 59
Do., S. S., four classes, for Orphan Asylum.....	19 79
Do., general.....	20 15
<i>Paris Hill</i> —St. Paul's, for losses at Mount Vaughan ..	5 00
<i>Pierrepoint Manor</i> —Zion.....	12 72
<i>Rochester</i> — Grace.....	52 60
Christ.....	6 18
<i>Seneca Falls</i> —Trinity.....	7 00
<i>Sherburne</i> —Christ.....	5 40
<i>Stafford</i> —St. Paul's.....	6 00
<i>Syracuse</i> —St. Paul's.....	31 62
<i>Utica</i> —Grace.....	21 38
<i>Waterville</i> —Grace.....	5 79

<i>Charles Co.</i> —Denham do.....	27 55
“ Wm. & Mary, do.....	32 00
<i>Gl. Choptank Parish</i> —A mem- ber, for Af., $\frac{1}{2}$	2 50
<i>St. Mary's Co.</i> — King and Queen Parish.....	20 00
Do., St. Mary's Parish, Af. ..	50 00
<i>St. John's Parish</i> — For St. James's, at Hoffman's Sta- tion; \$20; general, \$11 58.....	31 58
<i>Urbana</i> —Miss E. Murdock, for Af.....	10 00

Virginia.

<i>Chesterfield</i> —From Midlothian School, Af.....	15 00
<i>Eastville</i> —Geo. Kerr, for Af....	5 00
<i>Fredericksburg</i> — St. George's, \$43 50; do., Female S. S., for ed. in Chi., \$12 50; do., for ed. in Af., \$12 50.....	68 50
<i>Hicksford</i> — Meherren Parish, Sewing Soc., $\frac{1}{2}$	35 00
<i>Lawrenceville</i> —Servants of St. Andrew's, Af.....	1 50
<i>Leesburg</i> —St. James's, for the Leesburg Day-School of Miss C. Jones, Chi.....	105 00
<i>Norfolk</i> —St. Paul's, from Mrs. Jackson, for Af.....	10 00
<i>Powhattan Co.</i> —From mem- bers of Dale Parish, Ches- terfield and King William, Mr. Ed. Scott, \$10; Mrs. L. Thweatt, \$10; Mrs. M. Thweatt, \$10; Rev. A. B. Tizzard, \$10.....	40 00
<i>Richmond</i> —St James's, for Ch. at Hoffman Station, \$23 82; do., S. S., for Af., \$31 18; do., colored S. S., for Af., \$15.....	70 00
St. Paul's, from a member, Scholarship at Mt. Vaugh- an, \$100; do., S. S., for first half of a Scholarship at Mt. Vaughan, \$50.....	150 00
<i>Winchester</i> — Christ, Ladies' Sewing Soc., for Chi.....	25 00

North Carolina.

<i>Littleton</i> —J. D. B. Hooper, Esq., $\frac{1}{2}$	4 50
<i>Louisburg</i> —St. Paul's.....	5 00
<i>Oxford</i> —St. Stephen's.....	5 00
<i>Warrenton</i> —A Lady.....	5 00
<i>Wilmington</i> —By Bp. Atkinson, for ed. Josepha G. Atkin- son, first annual payment, Af.....	20 00

South Carolina.

<i>Beaufort</i> —St. Helena's Ladies' Miss. Ass., for Af.....	93 00
Church offerings, general, 60 65	
<i>Camden</i> —Ladies of Grace Ch., for Af.....	75 50
<i>Charleston</i> —Grace, Sew. Soc., balance of \$150 pledge for support of a young man at High School, Af.....	50 00
<i>Cheraw</i> —St. David's, \$10 70; do., S. S., 80c.....	11 50

New-Jersey.

<i>Newark</i> —Trinity.....	15 45
<i>Trenton</i> —St. Michael's, \$50 ; do., S. S., \$64 53.....	114 53

Pennsylvania.

<i>Belle Fonte</i> — St. John's, S. S., for ed. a lad in Africa.....	20 00
<i>Columbia</i> —From H. H., for Af, \$10; for Chi., \$10.....	20 00
<i>Dundaff</i> —St. James a, S. S., for Chi.....	10 14
<i>Great Bend</i> — Grace, for St. James's, Cape Palmas.....	5 00
Do., S. S., for Nitee Lu Sta- tion.....	22 00
<i>New-Milford</i> —St. Mark's, S. S., for for Nitie Lu Station.....	20 00
<i>Philadelphia</i> — St. Philip's, S. S., for re-building, Af.....	25 00
Church of the Redemption, for Af.....	20 00
A Subscriber to the Episcopal Recorder.....	5 00
<i>Moyamensing</i> , All Saints', S. S., for re-building in Af.....	20 00
<i>Pottsville</i> —Trinity, S. S., per Rev. D. Washburn, for Bp. Payne, $\frac{1}{2}$	5 00
<i>Summit-Hill</i> —St. Philip's, S. S., for Af., $\frac{1}{2}$	1 15
<i>Wellsboro'</i> —St Paul's, for Af..	23 00
<i>West Chester</i> —Holy Trinity, S. S., for Mrs. E. Thomson, \$25 00; for Rev. G. W. Gibson, \$25.....	50 00

Delaware.

<i>Lewes</i> —From C.....	5 00
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Maryland.

<i>Charles Co.</i> —Trinity Parish...	27 04
“ Port Tobacco, do..	64 20

<i>Magnolia Chapel</i> — Colored Congregation, for Af.....	4 83	
From one who might have been a hesthen, for Af., \$12 50; for Chi., \$12 50...	25 00	
From T. M.....	10 00	
<i>Pendleton</i> —St. Paul's, general,	14 00	
<i>St. Andrew's Parish</i> —general, \$22 85; Af, \$6.....	28 85	
<i>Walterboro'</i> —St. Jude's.....	4 00	
<i>Wilton</i> — Christ, per Rev. O. Prentiss, Chi., \$20; Af., \$40	60 00	437 33

Georgia.

<i>Marietta</i> — St. James's, S. S., Boy's Class, Orphan Asy- lum, Cape Palmas	1 75	
<i>Savannah</i> — Ladies' Chinese Society, for six pupils in Shanghai, including Tsur Sen Yung, if not otherwise provided for.....	150 00	
Do., do., at discretion of Bp. Boone	150 00	
Do., do., for support of Day- School, care of Miss E. G. Jones	100 00	
From Mrs. Alden, for re- building Mt. Vaughan, \$21; for Chi., \$20.....	41 00	442 75

Alabama.

<i>Mobile</i> —Rev. B. B. Leacock, for Mount Vaughan	10 00	
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Ohio.

<i>Mt. Vernon</i> —St. Paul's, S. S. anniversary, \$40, for a scho- larship of two years, Af.; \$10, for rebuilding Mt. Vaughan; and \$5 for Mrs. Thomson	55 00	
<i>Painesville</i> —St. James's, S. S., for support of David Aiken, in Af., first quarterly pay- ment	5 00	

<i>Warren</i> —Mrs. M. D. Ryan, for Af.....	2 00	62 00
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Illinois.

<i>Jacksonville</i> —Trinity Parish.	23 00	
<i>Lockport</i> — From Cornstock Hanford, pr. Bishop White- house	5 00	
<i>Mendon</i> —Zion	5 00	33 00

Kentucky.

<i>Jefferson Co.</i> —St. Matthew's, Theo. Brown	50 00	
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Tennessee.

<i>Jackson</i> —St. Luke's S. S., in addition to \$6, acknow- ledged in July No., for Mrs. Thomson	4 00	
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Missouri.

<i>St. Louis</i> —St. George's, S. S., for support of a young man, Af.....	25 00	
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Oregon.

<i>Portland</i> —Collection by Rev. John Sellwood.....	86 50	
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Miscellaneous.

<i>Virginia</i> —For Africa.....	1 00	
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Legacy.

Late Hanford Smith, of New- ark, N. J., $\frac{1}{2}$	278 23	
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Total, July 15, to August 15, 1857...	\$3,916 55	
Amount previously acknowledged..	62,652 58	

Total, Oct. 1, 1856, to Aug. 15, 1857.....	\$66,569 13	
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Contributions in answer to Special Appeal for Cape Palmas, already entered in preceding Acknowledgments.

Amount reported in August No.	\$6191 28	
<i>N. Y., Ithaca</i> — St. John's, for Mrs. Thomson	5 00	
<i>W. N. Y., Palmyra</i> —Zion, a Par- ishioner, (Lent savings), for rebuilding at Mt. Vaughan.....	2 00	
Do. two Parishioners, (Lent Sav- ings), for do.	1 00	
Do., S. S., for do.....	5 59	
<i>Paris Hill</i> —St. Paul's, for loss at Mt. Vaughan	5 00	
<i>Pa., Moyamensing</i> —All Saints', S. S., for do	20 00	
<i>" Philadelphia</i> — Saint Philip's, for rebuilding at Mount Vaughan	25 00	
<i>Pa., West Chester</i> —Holy Trinity, S. S., for Mrs. Thomson, \$25; for Rev. Mr. Gibson, \$25	50 00	
<i>Ga., Savannah</i> —Mrs. Alden, for Mt. Vaughan	21 00	
<i>Ala., Mobile</i> —Rev. B. B. Lescock, for do.....	10 00	
<i>Tenn.</i> — Jackson, St. Luke's, for Mrs. Thomson	4 00	
<i>Ohio, Mount Vernon</i> —St. Paul's, S. S., for Mt. Vaughan, \$10; do., Mrs. Thomson, \$5.....	15 00	
Total received...	\$6,354 87	

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